

**ACPL ITEM
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EARLY ENGLISH DRAMATISTS

Edited by John S. Farmer

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Early English Dramatists

THE DRAMATIC
WRITINGS OF
JOHN BALE . .
BISHOP OF OSSORY



John Bale, Bishop of Ossory

Early English Dramatists

The Dramatic Writings of JOHN BALE BISHOP OF OSSORY

COMPRISING

The Three Laws of Nature, Moses and Christ—The Chief Promises of God unto Man—John Baptist's Preaching in the Wilderness—The Temptation of Our Lord—John, King of England—A Note on The Tragedy of David and Absalom (attributed)—Note-Book and Word-List

EDITED BY

JOHN S. FARMER

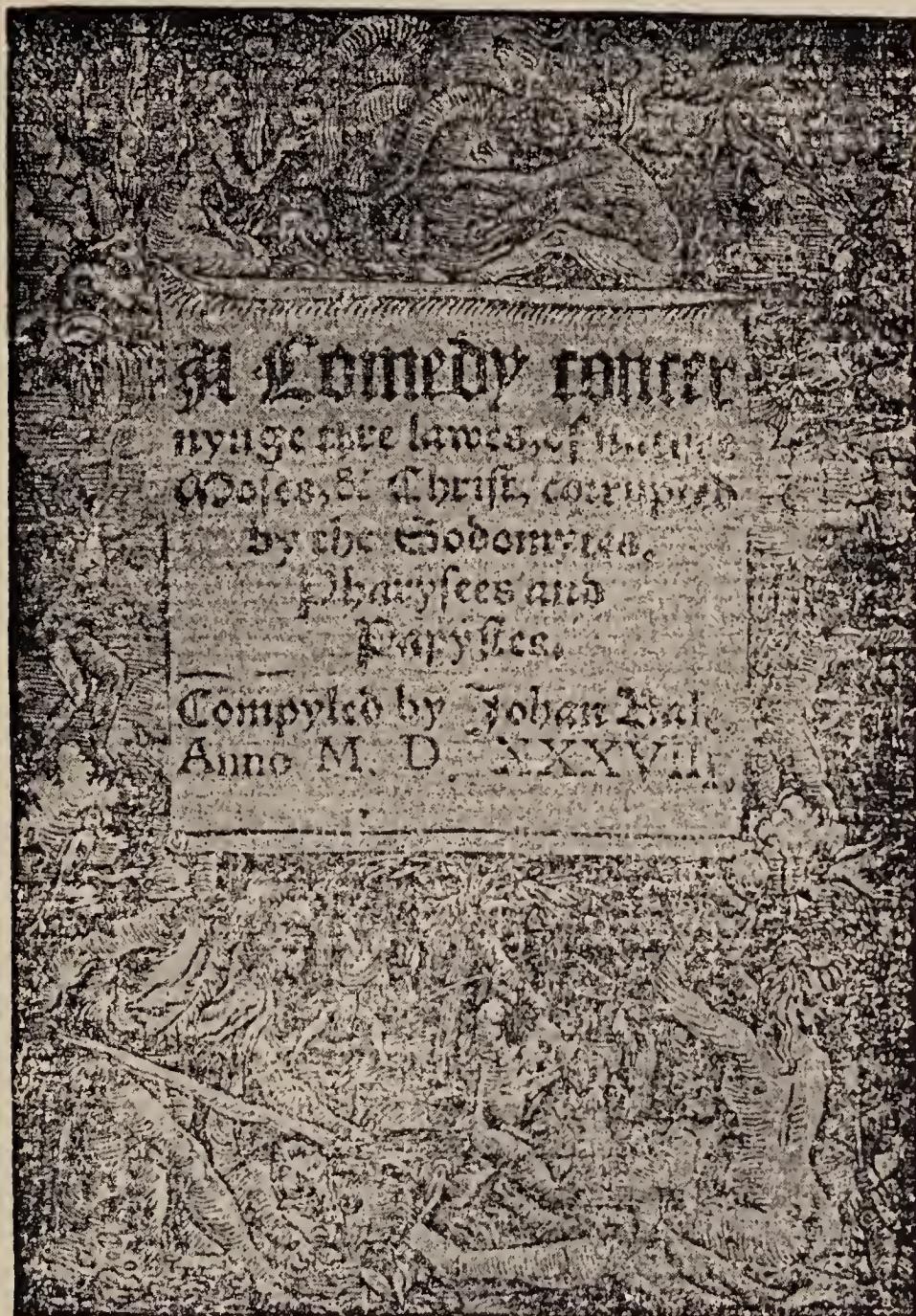
This edition, published in 1966,
is a facsimile of the edition published by the
EARLY ENGLISH DRAMA SOCIETY, LONDON
in 1907

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GUILDFORD, ENGLAND

1356540

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[Reduced Facsimile of Title-page of "Three Laws of Nature," from a Copy now in the Bodleian Library.]

BALE

B

Enterlocutors:

DEUS PATER	NATURÆ LEX
MOSEH LEX	CHRISTI LEX
INFIDELITAS	VEL ENGELIUM
IDOLOLATRIA	SODOMISMUS
AMBITIO	AVARITIA
PSEUDODOCTRINA	HYPOCRISIS
VINDICTA DEI	FIDES CHRISTIANA
	BALEUS PROLOCUTOR

Into five personages may the parts of this Comedy be divided:

THE PROLOCUTOR	THE LAW OF NATURE
CHRISTIAN FAITH	COVETOUSNESS
INFIDELITY	FALSE DOCTRINE
<i>The First</i>	<i>The Second</i>
THE LAW OF MOSES	THE LAW OF CHRIST
IDOLATRY	AMBITION
HYPOCRISY	SODOMY
<i>The Third</i>	<i>The Fourth</i>
DEUS PATER	
VINDICTA DEI	
<i>The Fifth</i>	

The apparelling of the six vices, or fruits of Infidelity:

Let Idolatry be decked like an old witch, Sodomy like a monk of all sects, Ambition like a bishop, Coveteousness like a pharisee or spiritual lawyer, False Doctrine like a Popish doctor, and Hypocrisy like a grey friar. The rest of the parts are easy enough to conjecture.

[In original the foregoing "division" and "The apparelling" precede "The Song upon Benedictus" on page 79.]



A COMEDY CONCERNING THREE LAWS

COMPILED BY JOHN BALE

BALEUS PROLOCUTOR.

In each commonwealth most high pre-eminence
Is due unto laws, for such commodity
As is had by them. For, as Cicero giveth
sentence,

Whereas is no law can no good order be
In nature, in people, in house, nor yet in city.
The bodies above are underneath a law—
Who could rule the world, were it not under
awe?

Like as Chrysippus full clerkly doth define :
Law is a teacher of matters necessary, [divine ;
A knowledge of things, both natural and
Persuading all truth, dissuading all injury ;
A gift of the Lord, devoid of all opprobry,
A wholesome doctrine of men discreet and
wise ; [tice.
A grace from above, and a very heavenly prac-

Our heavenly maker, man's living to direct,
The laws of Nature, of Bondage, and of Grace,
Sent into this world with viciousness infect,

In all righteousness to walk before His face.
 But Infidelity so worketh, in every place,
 That under the heavens no thing is pure and
 clean,
 So much the people to his perverse ways lean.

The law of Nature, his filthy disposition
 Corrupteth with idols, and stinking sodometry ;
 The law of Moses with avarice and ambition
 He also polluteth. And ever, continually,
 Christ's law he defileth with cursed hypocrisy,
 And with false doctrine, as will appear in pre-
 sence,
 To the edifying of this Christian audience.

Of Infidelity, God will Himself revenge
 With plagues of water, of wild fire and of
 sword. [challenge,
 And, of His people, due homage He will
 Ever to be known for their God and good Lord,
 After that He hath those laws again restored
 To their first beauty, committing them to faith.
 He is now in place, mark therefore what He
 saith.

ACTUS PRIMUS.

DE LEGIBUS DIVINIS COMEDIA.

[DEUS PATER. NATURÆ LEX. MOSEH LEX.
 CHRISTI LEX.]

Deus Pater. I am Deus Pater, a substance
 invisible, [essence.
 All one with the Son, and Holy Ghost in
 To angel and man I am incomprehensible ;
 A strength infinite, a righteousness, a prudence,

A mercy, a goodness, a truth, a life, a sapience.
 In heaven and in earth we made all to our
 glory,
 Man ever having in a special memory.

Man, I say again, which is our own elect,
 Our chosen creature, and servant over all,
 Above the others, peculiarly select,
 To do us homage and on our name to call—
 Acknowledging us for his author principal—
 Indued him we have with gifts of special grace;
 And laws will we send to govern him in place.

Step forth ye Three Laws for guidance of man-kind ! [favour ;

Whom most entirely in heart we love and
 And teach him to walk according to our mind,
 In cleanness of life, and in a gentle behaviour;
 Deeply instruct him our mysteries to savour;
 By the works of faith all vices to seclude;
 And preserve in him our godly similitude.

Nat. Lex. Of duty we ought always to be
 obeisant [ant.

To your commandment, for just it is and please-

Mos. Lex. Your precepts are true, and of
 perpetual strength,

On justice grounded, as will appear at length.

Chr. Lex. Proudness ye abhor, with like inconvenients— [mandments.

All they are cursed which go from your com-

Deus Pater. Our laws are all one though
 you do three appear,

Likewise as our will is all one in effect.

But, because that man in himself is not clear
 To time and person, as now we have respect,
 And as three teachers to him we you direct,

Though ye be but one—in token that we are
three;

Distinct in person, and one in the deity.

Nat. Lex. We consider that, for as con-
cerning man,

Four several times are much to be respected.

Of Innocency first; of his transgression than;

Then the long season wherein he was afflicted;

Finally the time wherein he was redeemed.

Of pleasure is the first, the second of exile,

The third doth punish, the fourth doth recon-
cile.

Mos. Lex. When angel was made this law
he had, by and by, [prosecute.

To serve you his Lord; and with laws to

This law was given man, in time of innocence,

In no wise to eat of the forbidden fruit.

These two laws broken, both they were
destitute

Of their first freedom, to their most high decay,

Till your only Son did man's whole ransom
pay. [in paradise

Chr. Lex. When angel in heaven and man
Those laws had broken, the law of wicked
Sathan

Impugned your laws by craft and subtle prac-
tice.

Where you said, “ Eat not,” he said unto the
woman, [than.]

“ Eat, ye cannot die; as gods ye shall be
By this, first of all, your laws man proved true;
And Sathan's law false, which he now daily
rue.

Deus Pater. Let him then beware how he
our laws neglect;

Only to angel and man we gave liberty,

And they only fell, becoming a froward sect,
Not by our motion, but their own vanity.
For that we gave them to their felicity
Abused they have, to their perpetual evil;
Man is now mortal and angel become a devil.
Lose man we will not, though he from us doth
fall; [so.

Our love towards him will be much better than
Thou, law of Nature, teach thou him, first of all,
His Lord God to know, and that is right to do;
Charge and enforce him, in the ways of us to
go.

Thou, law of Moses, and Christ's law finally,
Raise him and save him, to our perpetual glory.

Nat. Lex. For time of exile, then, I must
be his teacher?

Deus Pater. Yea, for three ages, both guide
and governor—

From Adam to Noah; from Noah to Abraham;
And then to Moses, which is the son of Amram.

Nat. Lex. Where must I remain for the
time I shall be here?

Deus Pater. In the heart of man, his con-
science for to steer

To righteous living, and to a just belief;
In token whereof, this heart to thee I give:

Hic pro suo signo cor ministrat—

Thou shalt want no grace to comfort him
withal,

If he to the faith of my first promise fall.

Mos. Lex. Then my course is next for time
of his punishment?

Deus Pater. For three ages more, to thee
must he consent—

From Moses to David; from thence to the
Jews' exile;

And so forth to Christ which will man reconcile.

Mos. Lex. Where shall I, sweet lord, for
that same season dwell?

Deus Pater. With such hard rulers as will
the people compel

Our minds to fulfil, without vain gauds or
fables.

For a sign of this, hold these same stony
tables :

Hic pro signo lapideas dat ei tabulas—
All they that observe our laws inviolably
Shall everywhere prosper, increase and mul-
tiply.

Chr. Lex. Then I perceive well, my course
is last of all. [thou principal !

Deus Pater. What though it be so? yet art
O'er all the world thy beams shalt thou extend,
And still continue, till the world be at an end.

Chr. Lex. Where shall I, Father, for that
same time persever?

Deus Pater. With the faithful sort must
thou continue ever;

Thou shalt my people return from far exile;
And, for evermore, to my grace reconcile.

Take this precious book for a token evident,
A seal of my covenant, and a living testament :

Hic pro signo dat ei novum testamentum—
They that believe it shall live for evermore,
And they that do not will rue their folly sore.
Blessed shall he be, that you my laws will keep
In city and field, whether he do work or sleep;
His wife shall increase, his land shall fructify;
And of his enemies he shall have victory.

The sky will give rain when seasonable time
shall be;

The works of his hands shall have prosperity.

Cursed shall they be that will not our laws
fulfil;

Without and within, at market and at mill.
Of corn and cattle they shall have none in-
crease; [cease;

Within their own house shall sorrows never
Never shall they be without bile, botch, or
blain; [pain.

The pestilence and pox will work them deadly
Show this unto man and bid him take good
heed;

Of our righteousness to stand always in dread.
We visit the sin and the great abomination,
Of the wicked sort, to third and fourth genera-
tion.

Thou, law of Nature, instruct him first of all;
Thou, law of Moses, correct him for his fall;
And thou, law of Christ, give him a godly
mind; [fiend;

Raise him unto grace, and save him from the
Our heavenly blessing be with you every one.

Omnes simul. All praise and glory to your
majesty alone!

Chr. Lex. Here, still to tarry, I think it
be your mind. [mankind.

Nat. Lex. My office, ye know, is to instruct
Mos. Lex. Then God be with you ! we leave
ye here behind. *Exeunt.*

Finit Actus Primus.

INCIPIT ACTUS SECUNDUS.

NATURÆ LEX CORRUPTA.

[NATURÆ LEX. INFIDELITAS. SODOMISMUS.
IDOLOLATRIA NECROMANTIC.]

Nat. Lex. The law, in effect, is a teacher general :

What is to be done ; and what to be laid aside.
But, as touching me the first law natural,
A knowledge I am whom God in man doth
hide,

In his whole working to be to him a guide,
To honour his God and seek his neighbour's
health—

A great occasion of peace and public wealth.
A sore charge I have ! mankind to oversee ;
And to instruct him, his Lord God to obey.
That Lord of Heaven grant I may so do my
duty [stay.]

That He be pleased, and man brought to a
His brittle nature, his slipperness to way,
Much doth provoke me. But, if God set to
hand, [stand.]

He shall do full well. For none may Him with-
Infid. Broom, broom, broom, broom,

broom ! Buy broom, buy, buy ;
Brooms for shoes and pouchrings ;
Boots and buskins for new brooms ;
Broom, broom, broom !

Marry ! God give you good even ;
And the holy man Saint Steven
Send ye a good new year.

I would have brought ye the pax,
Or else an image of wax
If I had known ye here.

I will myself so handle
That ye shall have a candle
When I come hither again.
At this your sudden motion,
I was in such devotion
I had near broke a vein.

Nat. Lex. That might have done ye smart.

Infid. No, no ! it was but a fart
For pastime of my heart—
I would ye had it, forsooth !
In syrup, or in souse,
But for 'noyance of the house,
For easement of your tooth.
Now have I my dream, indeed ;
God send me well to speed,
And sweet Saint Antony !
I thought I should meet a knave ;
And now, that fortune I have
Among this company.

Nat. Lex. Why dost thou call me knave ?

Infid. I said : I would be your slave
If your grace would me have ;
And do your work anon.
I would so rub your boots,
Thereof should from the roots,
When ye should do them on.

Nat. Lex. Thou art disposed to mock ;
Soon mayst thou have a knock
If thou with me so game.

Infid. Your mouth shall kiss my dock ;
Your tongue shall it unlock—
But, I say, What is your name ?

Nat. Lex. I am the law of Nature.

Infid. I thought so ! by your stature,
And by your ancient gaiture,
Ye were of such a rature

When I first heard ye speak.
 Ye commoned with God lately,
 And now ye are His baily
 Mankind to rule discreetly—
 Welcome, Sir Huddypeak !

Nat. Lex. If thou use such villainy
 I shall displease thee truly.

Infid. By the mass ! I thee defy
 With thy whole cuckoldry,
 And all that with thee hold.

Nat. Lex. Why dost thou me blaspheme,
 And so ungodly deem ?

Infid. For, by this blessed book !
 I went ye had been a coke ;
 And that made me so bold.
 For a coke, once having age,
 With a face demure and sage,
 And ancient to behold—
 As you have here in place—
 With a beard upon your face,
 What is he but a coke-old ?

Nat. Lex. Ye are disposed to dally,
 To leap and oversail
 The compass of your wit ?
 I counsel ye yet, in season,
 Somewhat to follow reason,
 And gnaw upon the bit.

Infid. Then, after our great madness
 Let us fall to some sadness,
 And tell me what ye intend.

Nat. Lex. God sent me unto man,
 To do the best I can
 To cause him to amend.
 Such creatures as want reason
 My rules obey, each season ;
 And that in every border.

The sun and moon doth move
With the other bodies above ;
And never break their order.
The trees and herbs doth grow ;
The sea doth ebb and flow ,
And varieth not a nail.
The floods and wholesome springs ,
With other natural things ,
Their course do never fail.
The beasts and birds engender ;
So do the fishes tender
According to their kind.
Alonely man doth fall
From good laws natural ,
By a froward wicked mind .

Infid. Now, will I prove ye a liar ,
Next cousin to a friar ;
And, on the gall ye rub !
Ye say they follow your law
And vary not a straw :
Which is a tale of a tub.
The sun, once in th' eclipse ,
Away the clearness slips
And darkened is the day ;
Of the planets' influence
Ariseth the pestilence ,
To many ones' decay ;
Doth not the sea so rage
That none can it assuage ,
And swallow in town and street ?
The air, which giveth breath ,
Sometime infecteth to death
By his most pestilent heat .
The beasts oft undemure ,
Which were left to man's cure ,
Will him sometime devour .

Thus are your rules forgot
As things of slender note,
In creatures' day and hour.

Nat. Lex. It is the will of God
To use them, as a rod
Of His just punishment
When man doth not regard
The Lord, nor His reward,
Nor to His laws consent.
They never are so roynish
But when God doth man punish
For his unhappiness.
From God they never fall,
Nor from laws natural,
Doing His business!

Infid. And you are the same law
That keep them under awe
By your most politic wit?

Nat. Lex. God hath appointed me
Mankind to oversee
And in his heart to sit.
To teach him for to know,
In the creatures high and low,
His glorious majesty;
And on His name to call,
Or power celestial,
In his necessity.
To think Him everlasting,
And wonderful in working,
And that He createth all,
Both govern and conserve.
From them He never swerve,
That to such faith will fall.

Infid. Indeed, here is good sport!
But why do you resort
Unto this present place?

Nat. Lex. Man always to exhort
To seek all health and comfort
Of the only God of grace.
First, in their hearts rejoice ;
And then, with open voice,
To worship Him alone ;
Knowledging His deity,
His power and eternity,
When he shall make his moan.

Infid. I shall keep ye as well from that
As my grandame kept her cat
From licking of her cream.

Nat. Lex. What wilt thou keep me fro ?
Tell me ere thou farther go ;
Methink thou art in a dream.

Infid. From causing of mankind
To give to God his mind,
Or his obedience.

Nat. Lex. What is thy name ? tell me !

Infid. Marry ! Infidelity ;
Which never will agree
To your benevolence. [man.]

Nat. Lex. Thou canst not keep me from

Infid. Yet will I do the best I can
To trouble ye now and than,
That ye shall not prevail.
I will cause idolatry
And most vile sodomy
To work so ungraciously,
Ye shall of your purpose fail.

Nat. Lex. I defy thee, wicked fiend !
With thy whole venomous kind ;
God putteth now in my mind
To flee thy company.

Infid. Ye are too blessed a saint,
And yourself so well can paint,

That I must me acquaint
With you, no remedy.

Nat. Lex. Avoid ! thou cruel enemy ;
I will none of thee, truly !
But shun thy company
As I would the devil of hell.

Exit.

Infid. And are ye gone indeed ?
Small Witham be your speed !
Except ye take good heed
I will be next of your counsel.
Now will I work such mastery,
By crafts and subtle policy,
The law of nature to poison
With pestilent idolatry,
And with most stinking sodomy,
That he shall have no foison.
Where are these villain knaves—
The devil's own kitchen slaves—
That them I cannot see ?
I conjure you both here,
And charge ye to appear,
Like two knaves as ye be.

[clean—

Sodom. Monach. Ambo is a name full
Know ye not what I mean
And are so good a clerk ?

Infid. By Tetragrammaton !
I charge ye, appear anon,
And come out of the dark !

[dash,

Sodom. Intrant simul. Have in then, at a
With Swash, merry Annet, swash !
Yet may I not be too rash,
For my holy order's sake.

Idol. Necro. Nor I, son, by my troth !
Cha caught a courage of sloth,
And such a cumbrous coth,
Ich wot not what to do.

Infid. At Christmas, and at Paske,
Ye may dance the devil a mask
Whiles his great cauldron plaw.
You such a pretty minion,
And you now in religion,
Such two I never saw !
Is not thy name Idolatry ?

Sodom. Yes, an wholesome woman, verily !
And well seen in Philosophy ;
Men's fortunes she can tell.
She can, by saying her Ave Mary,
And, by other charms of sorcery,
Ease men of toothache, by and by ;
Yea, and fetch the devil from hell.
She can milk the cow, and hunt the fox,
And help men of the ague and pox,
So they bring money to the box
When they to her make moan.
She can fetch again all that is lost,
And draw drink out of a rotten post,
Without the help of the Holy Ghost—
In working she is alone.

Infid. What? sometime thou wert an he !

Idol. Yea, but now Ich am a she,
And a good midwife, perde !
Young children can I charm ;
With whisperings and wishings,
With crossings, and with kissings,
With blasings, and with blessings,
That sprites do them no harm.

Infid. Then art thou like to Clisthenes,
To Clodius and Euclides,
Sardanapalus and Hercules,
Which themselves oft transformed
Into a woman's likeness,
With agility and quickness ;

But they had Venus' sickness,
As writers have declared.

Sodom. Let her tell forth her matter!

Idol. With holy oil and water,
I can so cloin and clatter
That I can, at the latter,
Many subtleties contrive.
I can work wiles in battle
If I do once but spattle;
I can make corn and cattle
That they shall never thrive.
When ale is in the vat,
If the brewer please me nat,
The cast shall fall down flat,
And never have any strength.
No man shall tun nor bake,
Nor meat in season make
If I against him take,
But lose his labour at length.
Their wells I can up dry,
Cause trees and herbs to die,
And sle all pullery
Whereas men doth me move.
I can make stools to dance,
And earthen pots to prance.
That none shall them enhance,
And do but cast my glove.
I have charms for the plough,
And also for the cow—
She shall give milk enow
So long as I am pleased.
Apace the mill shall go,
So shall the cradle do,
And the mustard quern also,
No man therewith diseased.

Infid. Then art thou for me fit.

Sodom. The woman hath a wit,
 And by her gear can sit,
 Though she be somewhat old.
 It is mine own sweet bully,
 My muskin and my mully,
 My gel'ver and my cully—
 Yea, mine own sweetheart of gold.

Infid. I say, yet not too bold !

Idol. Peace, fondling ! tush, a button !

Infid. What ! wilt thou fall to mutton ?
 And play the hungry glutton
 Afore this company ?
 Rank love is full of heat ;
 Where hungry dogs lack meat
 They will dirty puddings eat,
 For want of beef and cony.
 Hie, minion ! for money,
 As good is draff as honey
 When the day is hot and sunny,
 By the blessed Rood of Kent !

Sodom. Say forth your mind, good mother !
 For this man is none other
 But our own loving brother—
 And is very well content.

Idol. I never miss, but palter
 Our Blessed Lady's psalter
 Before Saint Saviour's altar,
 With my beads once a day.
 And this is my common cast,
 To hear mass first or last ;
 And the Holy Friday fast—
 In good time might I it say.
 With blessings of Saint Germyne,
 I will me so determine
 That neither fox nor vermin
 Shall do my chickens harm.

For your geese, seek Saint Legard,
And for your ducks Saint Leonard,
For horse take Moses' yard—
There is no better charm.
Take me a napkin folt,
With the bias of a bolt
For the healing of a colt—
No better thing can be.
For lamps and for bots,
Take me Saint Wilfrid's knots ;
And holy Saint Thomas's lots,
On my life I warrant ye.
For the cough take Judas's ear,
With the paring of a pear,
And drink them without fear
If ye will have remedy—
Three sips are for the hickock,
And six more for the chickock :
Thus may my pretty pickock
Recover by and by.
If ye cannot sleep, but slumber,
Give oats unto Saint Uncumber ;
And beans in a certain number
Unto Saint Blaise and Saint Blithe.
Give onions to Saint Cutlake,
And garlic to Saint Cyriac
If ye will shun the headache—
Ye shall have them at Queenhithe.
A dram of a sheep's turdle,
And good Saint Francis's girdle,
With the am'let of an hurdle,
Are wholesome for the pip.
Besides these charms afore,
I have feats many more
That I keep still in store,
Whom now I overhip.

Infid. It is a sport, I trow,
To hear how she outblow
Her witchcrafts on a row—
By the mass ! I must needs smile.
Now I pray thee let me know
What seeds that thou canst sow
Mankind to overthrow,
And the law of Nature beguile.

Sodom. Myself I so behave,
And am so vile a knave,
As nature doth deprave
And utterly abhor.
I am such a vice, truly,
As God, in His great fury,
Did punish most terribly
In Sodom, and in Gomor.
In the flesh I am a fire,
And such a vile desire,
As bring men to the mire
Of foul concupiscence.
We two together began
To spring and to grow in man,
As Thomas of Aquinas scan,
In the fourth book of his sentence.
I dwelt among the Sodomites,
The Benjamites, and Midianites,
And now the popish hypocrites
Embrace me everywhere.
I am now become all spiritual,
For the clergy at Rome, and over all,
For want of wives to me doth fall—
To God they have no fear.
The children of God I did so move
That they the daughters of men did love,
Working such ways as did not behove,
Till the flood them over went.

With Noe's son Cham I was half joined,
When he his drunken father scorned;
In the Gomorites I also reigned
Till the hand of God them brent.
I was with Onan not unacquainted,
When he on the ground his increase shed;
For me, his brethren Joseph accused,
As Genesis doth tell.

David once warned all men of us two:
Do not as mules and horses will do;
Confounded be they that to images go—
Those are the ways to hell.

Both Esaye and Ezekiel,
Both Jeremy and Daniel,
Of us the abominations tell,
With the prophets everyone;

For us two God strake with fire and water,
With battle, with plagues, and fearful matter,
With painful exile, then at the latter
Into Egypt and Babylon.

As Paul to the Romans testify,
The Gentiles, after idolatry,
Fell to such bestial sodomy
That God did them forsake.

Who followeth us, as he confess,
The kingdom of God shall never possess;
And, as the Apocalypse express,
Shall sink to the burning lake.

We made Thalon and Sophocles,
Thamiras, Nero, Agathocles,
Tiberius and Aristoteles,
Themselves to use unnaturally;

I taught Aristo and Fulvius,
Semiramis and Hortensius,
Crates, Hyliscus, and Pontius,
Beasts to abuse most monstrously.

Infid. Marry ! thou art the devil himself !

Idol. If ye knew how he could pelf,
Ye would say he were such an elf
As none under heaven were else.

Infid. The fellow is well decked,
Disguised, and well necked,
Both knavebald and piepicked :
He lacketh nothing but bells.

Sodom. In the first age I began,
And so persevered with man,
And still will, if I can,
So long as he endure.
If monkish sects renew,
And popish priests continue,
Which are of my retinue,
To live I shall be sure.
Clean marriage they forbid,
Yet cannot their ways be hid :
Men know what hath betid
When they have been in parel.
Oft have they buried quick
Such as were never sick,
Full many a proper trick
They have to help their quarrel.
In Rome to me they fall,
Both bishop and cardinal,
Monk, friar, priest, and all :
More rank they are than ants.
Example in Pope July,
Which sought to have, in his fury,
Two lads, and to use them beastly,
From the cardinal of Nantes.

Infid. Well, you two are for my mind ;
Step forth ! and do your kind ;
Leave never a point behind
That may corrupt in man

The law writ in his heart;
 In his flesh do thy part;
 And, his soul to pervert,
 Do thou the best thou can.

Ad Sod.
Ad Idol.

Here have I pretty gins,
 Both brooches, beads, and pins,
 With such as the people wins
 Unto idolatry.

Take thou part of them here,
 Beads, rings, and other gear,
 And shortly thee besteer
 To deceive man properly.

Ad Idol.

Take this same staff and scrip,
 With a God here of a chip,
 And good beldame forward hip
 To set forth pilgrimage.

Set thou forth sacramentals,
 Say dirge and sing for trentals,
 Study the Pope's decretals,
 And mix them with buggerage.

Ad Sod.

Here is a stool for thee,
 A ghostly father to be,
 To hear Benedicite;
 A box of cream and oil.

Here is a purse of relics,
 Rags, rotten bones, and sticks,
 A taper, with other tricks—
 Show them in every soil.

Ad Idol.

Sodom. I will corrupt God's image
 With most unlawful usage,
 And bring him into dotage
 Of all concupiscence.

Idol. Within the flesh thou art,
 But I dwell in the heart,
 And will the soul pewart
 From God's obedience.

Infid. Spare none abomination,
Nor detestable fashion,
That man's imagination
By wit may comprehend.
To quicken our sprites among
Sing now some merry song;
But let it not be long
Lest we too much offend.

Post cantionem, Infidelitas alta voce dicet.
Oremus.

Omnipotens semperne Deus, qui ad imaginem et similitudinem nostram formasti laicos, da quæsumus, ut sicut eorum sudoribus vivimus, ita eorum uxoribus, filiabus et domicellis perpetuo frui mereamur. Per dominum nostrum Papam.

Infid. Now are these whoresons forth,
It will be somewhat worth
To see how they will work:
The one to poison the heart;
The other the outward part
Ingeniously will lurk.
The law of Nature they will
Infect, corrupt, and spill
With their abomination;
Idolatry with wickedness,
And Sodomy with filthiness,
To his most utter damnation.
These two will him so use,
Each one in their abuse,
And wrap him in such evil
That, by their wicked cast,
He shall be, at the last,
A morsel for the devil.
Now, underneath her wings
Idolatry hath kings,

With their nobility ;
 Both dukes, lords, knights, and earls,
 Fair ladies with their pearls,
 And the whole commonalty.
 Within the bounds of Sodomy
 Doth dwell the spiritual clergy ;
 Pope, cardinal, and priest,
 Nun, canon, monk, and friar,
 With so many else as do desire
 To reign under Antichrist.
 Detesting matrimony
 They live abominably ;
 And burn in carnal lust.
 Shall I tell ye farther news ?
 At Rome, for prelates, are stews
 Of both kinds. This is just.
 The law of Nature I think
 Will not be able to wink
 Against the assaults of them ;
 They having so high prelates,
 And so many great estates,
 From hence to Jerusalem.
 Pause now a little while,
 Mine ears doth me beguile
 If I hear not a sound.
 Yon folk hath sped, I guess—
 It is so, by the mess !
 Away now will I round !

Exit.

Nat. Lex. I think ye marvel to see such
 alteration,
 At this time, in me whom God left here so
 pure !
 Of me it cometh not, but of man's operation ;
 Whom, daily, the devil to great sin doth allure ;
 And his nature is full brittle and unsure.
 By him have I got this foul disease of body ;

And, as ye see here, am now thrown in a
lepry.

I wrought in his heart, as God bade, earnestly,
Him oft provoking to love God, over all,
With the inner powers. But that false
Idolatry

Hath him perverted, by sleights diabolical;
And so hath Sodomy, through his abuses
carnal;

That he is now lost, offending without measure,
And I corrupted, to my most high displeasure.
I abhor to tell the abusions bestial

That they daily use which boast their chastity;
Some at the altar to incontinency fall;
In confession some full beastly occupied be;
Among the close nuns reigneth this enormity;
Such children slay they as they chance for to
have!

And in their privies provide them of their grave.
Ye Christian rulers, see you for this a way;
Be not illuded by false hypocrisy:
By the stroke of God the world will else decay.
Permit priests rather God's lawful remedy
Than they should incur most bestial sodomy.
Regard not the Pope, nor yet his whorish king-
dom;

For he is the master of Gomor and of Sodom.
With man have I been which hath me thus
With idolatry and unclean sodomy; [defiled
And worthy I am from God to be exiled.

Pity me yet, Lord! of Thy most bounteous
mercy;

I will forth and mourn till Thou send remedy;
Promise hast Thou made, to a glorious liberty
To bring heaven and earth; then wilt Thou
(I trust) restore me.

INCIPIT ACTUS TERTIUS.

MOSEH LEX CORRUPTA.

[MOSEH LEX. INFIDELITAS. AVARITIA.
AMBITIO.]

Mos. Lex. The Lord, perceiving his first law thus corrupted
 With unclean vices, sent me, his law of Moses,
 To see him for sin substantially corrected,
 And brought in again to a trade of godliness.
 For I am a law of rigour and of hardness :
 I straightly command, and if it be not done,
 I threaten, I curse, and slay in my anger soon.
 To God I require a perfect obedience,
 Condemning all such as do it not ; in effect
 I show what sin is ; I burden sore man's conscience ;
 To him am I death when his life is infect.
 Yet, if he take heed, to Christ I him direct,
 Forgiveness to have, with light, health, and salvation,
 Lest he should despair and fall into damnation.
Infid. Ha, ha, ha ! ha, ha, ha ! ha, ha, ha !
 A pastime, quoth a, I know not the time nor when
 I did laugh so much since I was an honest man.
 Believe me and ye will, I never saw such a sport ;
 I would ye had been there that ye might have made thee fort.
Mos. Lex. Where wouldst have had me ? tell me, good brother mine !

Infid. At the Minories, sir ! late yesternight
at compline.

Mos. Lex. At the Minories ? Why, what
was there ado ?

Infid. For such another would I to South-
ampton go.

Indeed, yesterday, it was their dedication,
And thither, in God's name, came I to see the
fashion.

An old friar stood forth, with spectacles on his
nose,

Beginning this anthem—a my faith, I do not
glose !

Lapides preciosi.

Mos. Lex. And what did follow of this ?

Infid. I shall tell ye, sir, by God's bliss !

Then came Dame Isbel, an old nun and a
Carm, [Psalm.

Crowing like a capon, and thus began the
Sæpe expugnaverunt me a juventute mea.

Mos. Lex. And what includeth this mystery ?

Infid. A simple problem of bitchery.

When the friar began,
Afore the nun,
To sing of precious stones—
From my youth, said she,
They have comfort me,
As it had been for the nones.

Mos. Lex. I assure thee, plain, I set not by
such gauds ; [bauds.

Thy usage shows thee to be brought up among

Infid. It was a good world when we had
such wholesome stories

Preached in our church, on Sundays and other
feries.

With us was it merry

When we went to Bury,
And to Our Lady of Grace;
To the blood of Hales,
Where no good cheer fails,
And other holy place.
When the priests might walk,
And with young wives talk—
Then had we children plenty;
Then cuckolds might leap,
A score on a heap;
Now is there not one to twenty.
When the monks were fat,
And rank as a rat,
With bellies like a boar—
Then all things were dear;
Both beef, bread, and beer
Now grudge the jurors sore.
When bishops might burn,
And from the truth turn
The silly simple soul—
Then durst no man creak,
Open mouth, nor speak
Of Christ, nor yet of Paul.
Now are the knaves bold
With Scriptures to hold,
And teach them everywhere—
The carter, the sowter,
The bodger, the clowter,
That all will away, I fear.
As us so they pull,
Our livings are dull,
We are now like to fall;
If we do, not fight
For the church's right,
By the mass ! we shall lose all.
But, I pray ye, sir, tell me what is your name?

Mos. Lex. The law of Moses ; to lie I were to blame.

Infid. In these same parties what do ye now intend ?

Mos. Lex. Mankind to reform, that he his life amend : [God ; I show what sin is, and what thing pleaseth I comfort the just, and the ill I punish with rod.

The common people have thought it commodious

Diverse gods to have, with rites superstitious. My commandment is to seek one God alone ; And, in all their needs, to Him to make their moan.

Among the Gentiles was it thought none injury, If a man were hurt, to slay his adversary. [kill : This thing I forbid, and say : Thou shalt not Law is the revenger, the man may do no ill.

Some persons there are that inordinately love ; Those are persuaded all things them to be Which I inhibit, saying continually : [hove, No rape shalt thou do, nor yet commit ad- voutry ; [thine ;

Thou shalt do no theft ; nor covet that is not Against thy neighbour shalt thou not falsely diffine.

Infid. We may do nothing if we be pinned in thus— [bring us.

Neither you nor God to that hard trade shall We must have one God, and worship Him alone ? [groan.

Marry ! that, indeed, would make a Turk to If we be stricken, we may not strike again ? A proper bargain ! and discreetly uttered plain. For company's sake, ye say we may not love ?

I defy your worst; and to you there is my glove!

Mos. Lex. What! thou wilt not fight? thy wits are better than so.

Infid. In the quarrel of love I shall prove ye, ere I go,

By the mass! I think to put ye to your fence.

Mos. Lex. Thou were much better to keep thy patience.

Infid. Nay, by Cock's soul, friend! I must lay ye on the coat; [me afloat.

In love's cause thou fight, ye may soon have Nay, have at your pilch, defend ye, if ye may!

Mos. Lex. Such a fool art thou, as seek thine own decay.

If I once meddle, to thee it will be death—
Didst thou never hear that law slayeth in his wrath?

Infid. By the blessed Lord! then will I play Robson's part.

Mos. Lex. Why, what part wilt thou play?

Infid. By Cock's soul! give over so soon as I feel smart.

Mos. Lex. It will be too late if I once couple with thee.

Infid. Then let me alone, and we shall soon agree,

And I shall be glad to be acquainted with ye.

Mos. Lex. Acquaintance, good fellow! thou mayst soon have of me.

Infid. The worst fault I have, I am hasty now and than,

But it is soon gone—I took it of a woman.

But what mean those tables that ye have in your hand? [shalt understand.

Mos. Lex. Keep silence awhile, and thou

Three things I declare: the first are the precepts moral; [ceremonial.

Next, the laws judicial; and last, the rites
The moral precepts are God's commandments
ten, [men.

Which ought evermore to be observed of all
The laws of Nature the moral precepts declare,
And the pleasant works, to God they teach and
prepare; [to love,

They stir man to faith, and provoke him also
To obey, to serve, and to worship God above.
In two stony tables God wrote them first of all,
That they should remain, as things continual.

The first hath but three, which tend to God's
high honour; [neighbour.

Seven hath the second, and they concern our
The first doth expound the first law natural;
The next the other, making them very formal.
In sprite is the first, that we should God
honour and love;

To outward working, the second doth us move;
Forbidding all wrongs, preserving just mar-
riage,

Nourishing true peace, and other godly usage.

Infid. What is the effect of your laws
judicial?

Mos. Lex. Such things to command as are
civil or temporal.

From vice to refrain, and outward injury,
Quiet to conserve, and public honesty.
These are to support the laws of the second
table.

Ceremonial rites are also commendable, [tions,
In holy days, garments, temples, and consecra-
Sacrifices and vows, with offerings and expia-
tions

Which are unto Christ as figures, types and shadows,
 As Paul doth declare in his 'pistle to the Hebrews;
 These are only figures, and outward testimonies—

No man is perfect by such dark ceremonies.
 Only pertain they unto the third commandment
 Of the Sabbath day, till Christ the Lord be present:

In his death ending the whole judicial priesthood.

Infid. Good days might ye have—ye speak it full well, by the rood!

A am a poor lad; and, by my troth, bent earnestly

To wait upon ye, and to be your very lackey.

Mos. Lex. What art thou called, I pray thee heartily?

Infid. Grey friar am I none; by the mass!
 I cannot flatter—

I am Infidelity, to tell the truth of the matter.

Mos. Lex. And hast thou so long disseminated thus with me?

Infid. Yea, for advantage, to smell out your subtlety. [Infidelity!]

Mos. Lex. Avoid! hence, I say, thou false

Infid. Nay, that I will not, by Ingham Trinity!

Mos. Lex. Wilt thou not indeed? then will I fetch hither the power

Of judges and kings to subdue thee within this hour. [Exit.]

Infid. Such knights will I have as shall confound them all;

As Sadducees and scribes, with the sect pharisaical.

By help of my children, Idolatry and Sodomy,
The law of Nature I kest once in a lepry.
I have yet two more, Ambition and Covetous-
ness,

Which will do as much to the law of Moses—
Where are my whoresons that they come not
away?

Avaritia Jurisconsultus. Yea, whoreson ! on
thy face, even in thy best array ;
I will thou know it, I am a worshipful doctor,
A scribe in the law, and a profitable proctor.

Infid. Gop, with a vengeance ! how comest
thou so aloft ?

Avar. I shall tell thee, man, if thou wilt
common more soft.

By feigned flattery, and by coloured adulation.
Ambition here also, rose out of a like founda-
tion. [boys, apace !

Infid. Come, ax me blessing, like praty

Ambit. I will not bow, sure ! to such a
foolish face.

Infid. Ax blessing, I say, and make me
no more ado ! [do so.

Ambit. Unseemly were it we prelates should

Avar. For no compulsion will I do it, by
sweet Mary ! [remedy.

Infid. I must fetch ye in—there is no
A naughty whoresons—have I brought ye up
hitherto ?

And know not your father ? ye shall drink both
ere I go.

Ambo simul. No more at this time. For-
sooth ! we cry, A-mercy !

Infid. Down on your knees then, and ax
me blessing shortly !

Ambo simul. Bless me, gentle father, for
sweet Saint Charity !

Infid. Arise, naughty knaves ! God let ye
never to thee. [and face,

Though among ourselves, we murmur, brag,
Sometime for lucre, sometime for the higher
place.

Yet, for advantage, in this we all agree—
To blind the rulers and deceive the common-
alty.

Avar. Art advised of that? by the mass !
we are indeed;

Yet, of our knaveries, the fools will never take
heed.

To labour with a spade,
Our colour would it fade;
We may not with that trade,
We love so much our ease.
We must live by their sweat,
And have good drink and meat
When they have not to eat
The substance of a pease.
We lead them in the dark,
And so their conscience mark
That sturdy they are, and stark
In every wicked evil.
We teach idolatry ;
And laugh full merrily
To see each company
Run headlong to the devil.
If we may have the tithings,
And profitable offerings,
We care not to what doings
They customably fall.
We are such mercenaries,
And subtle proprietaries,
As from the flock all carries—
The wool, skin, flesh, and all.
In our perambulations

We look for commendations,
And lowly salutations
In temple, house, and street;
Our lousy Latin hours,
In borows and in bowers,
The poor people devours,
And tread them under feet.

Ambit. I am Ambition
Whose disposition
Is honour to appete;
I gape for empire,
And worship desire
As Minos did in Crete.
I look up aloft,
And love to lie soft,
Not caring for my flock.
Have I once the fleece
With pigs, lambs, and geese,
They may go turn a sock.
Lucifer I made
So highly to wade,
To God he would be equal.
Of Adam and Eve
I slew the beleve,
And caused them to fall—
What need I rehearse?
The giants most fierce,
With the builders of Babel,
Nimrod the tyrant,
With them there appliant,
Agreed to my counsel.
From me would not go
Cruel Pharaoh;
No more would Amalech,
Saul, Achitophel,
Absolom, Jezabel,
Nor Adomsedech;

I made Roboam,
 And Hieroboam,
 With Nabuchodonosor,
 Triphon, Alchimus,
 And Simon magus
 To abuse them evermore.
 In pride I exceed,
 And no people feed
 But with lies for advantage.
 As Mantuan tell,
 To lead men to hell
 Is my most common usage.
 High things I attempt,
 And will me exempt
 From princes' jurisdiction.
 I am such an evil
 As bring to the devil,
 Without any contradiction.

Infid. Here is a prelate, even for mine own
 Such another is not in the whole south. [tooth,
 Clap thou somewhat more, as thou hast begun,
 Ich like well your talking, by the holy nun !

Avar. I Covetise am,
 The devil or his dam,
 For I am insatiate.
 I ravish and pluck,
 I draw and I suck
 After a wolfish rate.
 Father nor mother,
 Sister nor brother,
 I spare not in my mood.
 I fear neither God,
 Nor His rightful rod,
 In gathering of good.
 Both house and meadow
 From the poor widow
 I spare not for to take.

Right heirs I rob ;
 And as bare as Job
 The fatherless I make.
 With me took Nadab,
 Nabal and Achab,
 With all the clergy of Bel.
 Judas and Giezi,
 With the sons of Eli,
 And the sons of Samuel,
 Jannes and Jambres,
 Also Diotrepheus
 Wrought wilful wickedness.
 So did Menelaus,
 With false Andronicus,
 And all for covetousness.

Ambit. With vices seven
 I close up heaven,
 And spear up paradise.
 I open hell
 By my counsel,
 Maintaining every vice.

Avar. For silver and gold
 With falsehood I hold,
 Supporting every evil.
 I have it in awe
 For to choke the law,
 And bring all to the devil.

Infid. By the blessed trinity,
 No men more fit for me
 To do my business !
 Ambition to beguile ;
 And Avarice to defile
 The law of Moses— [bition ?
 Tell me first of all what wilt thou do, Am-
Ambit. I am thine own child, thou knowest
 my disposition ;
 I will sure do as did the Philistines.

Infid. Why, what did those knaves?

Ambit. They stopped up Abraham's pits, as
Genesis defines, [unclean.]

With mud and with mire, and left them full

Infid. By that same practice, tell me what
thou dost mean. [positions]

Ambit. With filthy glosses, and dirty ex-
Of God's law will I hide the pure dispositions.
The key of knowledge I will also take away
By wrasting the text, to the Scripture's sore
decay. [Covetousness?]

Infid. And what wilt thou do, my fellow

Avar. A veil will I spread upon the face
of Moses,

That none shall perceive the clearness of his
countenance: [ordinance.]

Which is of the law the meaning and true

Infid. Why, what will ye say unto the
commandments?

Ambit. We must poison them with will
works and good intents [shalt have:]

Whereas God doth say, No strange gods thou
With saints worshipping that clause we will
deprave; [image,]

And though He command to make no carved
For a good intent yet will we have pilgrimage.
Though He will us not to take His name in
vain,

With traditions, yet thereunto will we constrain.
No Sabbath will we with God's word sanctify,
But with lip labour, and idle ceremony.

To father and mother we may owe none obedi-
Our religion is of so great excellence. [ence,
Though we do not slay, yet may we heretics
burn,

If they will not soon from holy Scripture turn.

What though it be said, Thou shalt do no
fornication, [tion.
Yet will we maintain much greater abomina-
Though theft be forbid, yet will we continually
Rob the poor people, through prayer and pur-
gatory.

God hath inhibited to give false testimony,
Yet we will condemn the Gospel for heresy.
We should not covet our neighbour's house
nor wife, [rife.

His servant nor beast, yet are we therein most
Of men make we swine by the draff of our
traditions, [stitions.

And cause them nothing to regard but super-
As dogs unreasonable on most vile carren feed,
So will we cause them seek idols in their need.
And always their ground shall be, for a good
intent.

Infid. More mischiefs, I trow, the devil
could not invent [alone.

Than you two can do; by the mass! ye are
Little could I do were ye once from me gone,
To the corrupting of the law of Moses—
Go forward, therefore, in your deceitfulness!

Avar. With superstitions the Jews' cere-
monial laws [straws.

I will so handle—they shall not be worth two
The laws judicial, through cautels and delays,
I will also drown, to all righteous men's decays.
To set this forward, we must have sophistry,
Philosophy and logic, as science necessary.

The bishops must hold their priests in ignor-
ance [chance.

With long Latin hours, lest knowledge to them
Let them have long matins, long evensongs,
and long masses;

And that will make them as dull as ever were
asses

That they shall never be able to prophesy,
Or yet preach the truth, to our great injury.
Let the cloisterers be brought up ever in
silence,

Without the Scriptures, in pain of disobedience.
See the lay people pray never but in Latin;
Let them have their creed and service all in
Latin,

That a Latin belief may make a Latin soul—
Let them nothing know of Christ, nor yet of
Paul.

If they have English let it be for advantage;
For pardons, for dirges, for offerings, and pil-
grimage.

I reckon to make them a new creed in a while,
And all in English, their conscience to beguile.

Infid. Rehearse unto me the articles of that
creed.

Avar. The articles are these, give care and
take good heed : [Pope;

First, they shall believe in our holy father
Next, in his decrees, and holy decretals ;
Then in holy church, with censer, cross, and
cope,

In the ceremonies, and blessed sacramentals ;
In purgatory then, in pardons and in trentals,
In praying to saints, and in Saint Francis's
hood,

In Our Lady of Grace, and in the blessed rood.
They shall believe also in relics and religion,
In Our Lady's Psalter, in free will and good
works ;

In the ember days, and in the Pope's remission,
In beads and in bells, not used of the Turks ;

In the golden masses against such sprites as
lurks,

With charms and blessings. This creed will
bring in money :

In English therefore, we will it clerkly convey.

Infid. Yea, and burn the knaves that will
not believe that creed ; [lead.

That into the ditch the blind the blind may
Ambit. Then I hold it best that we always
condemn

The Bible readers, lest they our acts contemn.

Infid. Yea, never spare them, but ever-
more play the biter, [mitre.

Expressing always the tropes and types of thy
Ambit. Why, what dost thou think my
mitre to signify ?

Infid. The mouth of a wolf, and that shall
I prove by and by. [doth gape ;

If thou stoop downwards, lo ! see how the wolf
Ready to devour the lambs, lest any escape.

But thy wolfishness by three crowns will I
hide,

Making thee a Pope, and a captain of all pride.

That when thou dost slay such as thy laws con-
temn [them condemn—

Thou mayest say, Not I, but the powers did
These labels betoken the laws of see none and
can none.

Ambit. I trow thou wouldest say the two
laws, civil and canon.

Infid. As I spake I thought, and still think,
by Saint John !

Yea, persecute still the instructors of the
people.

And thou, Covetousness, let no bell ring in
steeple

Without a profit. Tush ! take money everywhere ;

So nigh clip and shave that thou leave never a hair. [of late,

Avar. I caused the Pope to take, but now Of the grey friars, to have canonise Franciscus de Pola, three thousand ducats and more ;

And as much besides he had, not long afore, For a cardinal hat, of the same holy order— Thus draw we to us great goods from every border. [papacy,

Pope Clement the Seventh paid once, for his Three hundred thousand good ducats of lawful money. [much good.

Infid. I marvel how he could come to so

Avar. Yes, yes ! by pollage, and by shedding Christian blood. [chandise,

Croziers and mitres in Rome are good mer- And all too little to maintain their pomp and vice.

Ambit. The Pope for whoredom hath, in Rome and Viterbye, [yearly !

Of gold and silver a wonderful substance Tush ! they be in England that much rather would to dwell [Christ's Gospel.

Whores in their dioceses, than the readers of

Infid. They do the better, for by them they may have profit ;

As for the other, do trouble them day and night. Well, now step forward, and go do your busi- To the corrupting of the law of Moses ! [ness

Avar. Doubt not but we shall make him a cripple blind. [our mind.

Infid. Sing then at our farewell, to recreate *Finita cantiuncula exeunt ambo.*

Infid. Now am I left alone,
And these two merchants gone
Their mischiefs to conclude.
I think within a while,
They will trap and beguile
The worthy law of Jude.
Ambition first of all,
With his rites bestial,
Will make the people swine.
In draff will he them lead,
And with traditions feed
Where they shall sup or dine.
Covetousness will wark,
That many one shall bark
Like dogs, against the truth.
Some shall God's word defile,
And some will it revile—
Such beastliness ensueth.
Ambition hath this hour
All the whole spiritual power,
And may do what him lust.
Now covetousness doth rule,
And hath both horse and mule,
All matters by him discussed.
Now bishoprics are sold;
And the Holy Ghost for gold
The Pope doth buy and sell.
The truth may not be told
Under pains manifold,
With sendings down to hell.
The people priests do famish,
And their goods from them ravish;
Yea, and all the world they blind.
All princes do they mock,
And rob the silly flock—
Nothing they leave behind.

On the face of Moses
 A veil they have cast; doubtless
 The light of the law to hide.
 Lest men to Christ should come
 From ceremonies dumb.
 As to their heavenly guide.
 The law can never be
 At any liberty
 Where such two enemies reign.
 Now is it time to walk;
 Of this more will I talk
 When I come hither again.

Exit.

Mos. Lex. If pity may move your gentle,
 Christian hearts,
 Let it now stir ye to mourn this heavy chance.
 Two enemies with me have played most wicked
 parts, [sore grievance:
 And left me stark blind—God knoweth to my
 And I think also, to your more hindrance.
 To lead you to Christ, sometime a guide I was;
 Now am I so blind I cannot do it, alas!
 Most rigorously those enemies now of late
 Did fall upon me, and spoil me of my sight.
 One was Ambition, which ever ought me hate;
 And Covetousness the other enemy hight.
 Now, forsooth and God! in their most cruel
 spite [lame;
 The one made me blind, the other made me
 And when they had done thereat they had great
 game.
 Thus, a blind cripple, I wander here alone,
 Abiding the time and grace of restoration
 By the Son of God, to whom I make my moan,
 My cause to pity, and grant me supportation;
 Lest I be left here to utter desolation,
 And extreme decay, without any remedy,

If He did not help, of goodness and of mercy.
Ye Christian princes ! God hath given you the
power,

With sceptre and sword all vices to correct.
Let not Ambition, nor Covetousness devour
Your faithful subjects, nor your officers infect.
Have to your clergy a diligent respect,
And see they do not corrupt the laws of God ;
For that doth require a terribly heavy rod.
God gave me to man, and left me in tables of
stone,

That I, of hardness, a law should specify ;
But the Pharisees corrupted me anon,
And took from me clean the quiverness of body,
With clearness of sight, and other pleasures
many.

Now will I to Christ, that He may me restore
To more perfection than ever I had afore.

Finit Actus Tertius.

INCIPIT ACTUS QUARTUS.

CHRISTI LEX CORRUPTA.

[EVANGELIUM. INFIDELITAS. PSEUDODOCTRINA.
HYPOCRISIS.]

Evang. Unfaithfulness hath corrupted every
To the great decay of Adam's posterity. [law
Were it not for me, which now do hither draw,
All flesh would perish ; no man should saved
I am Christ's gospel, and infallible verity ; [be.
Such a power of God as saveth all that believe,
No burden nor yoke that any man will grieve.
In the blood of Christ I am a full forgiveness,

Where faith is grounded with a sure confidence. [gladness,

I am such a grace, and so high tidings of As raise the sinner, and pacify his conscience. I am sprite and life; I am necessary science. I require but love for man's justification; With a faith in Christ, for His health and salvation.

Infid. God's benison have ye! it is joy of your life;

I have heard of ye, and of my mistress, your wife.

Evang. If thou heardest of me it was by the voice of God.

Infid. Nay! he that spake of ye was selling of a cod

I' an oyster boat, a little beyond Queenhithe; A northern man was he, and besought ye to be blythe. [godly preacher.

Evang. If he spake of me, he was some

Infid. Nay, sir, by the rood! nor yet a wholesome teacher.

Evang. After what manner did he speak of me? tell!

Infid. He swore, like a man, by all contents of the Gospel;

He swore, and better swore; yea, he did swear and swear again!

Evang. That speaking is such as procureth eternal pain. [folly?

Will not the people leave that most wicked And it so damnable! To hear it I am sorry— But what didst thou mean when thou spakest of my wife?

Infid. Nothing; but I thought it was joy of your life

That ye were so good to your neighbours as
ye are.

Evang. Why, how good am I? thy fantasy
declare! [hear;

Infid. Ye ease them among, if it be as I
When ye are abroad there is fine merry cheer.

Evang. As thou art, thou speakest, after
thy heart's abundance;

For, as the man is, such is his utterance.

My wife is the church, or Christian congrega-
tion,

Regenerate in sprite, doing no vile operation;
Both clean and holy, without either spot or
wrinkle; [sprinkle.

The lamb with his blood did her wash and be-
This is not the church of disguised hypocrites,
Of apish shavelings, or papistical sodomites;
Nor yet, as they call it, a temple of lime and
stone;

But a livish building, grounded in faith alone,
On the hard rock, Christ, which is the sure
foundation. [nation;

And, of this church, some do reign in every
And in all countries, though their number be
but small. [over all;

Infid. Their number is such as hath run
The same Danes are they men prophesy of,
plain, [again.

Which should overrun this realm yet once

Evang. What Danes speakest thou of? thy
meaning show more clearly.

Infid. Dane John, Dane Robert, Dane
Thomas, and Dane Harry:

These same are those Danes that lay with other
men's wives; [their lives.

And occupied their lands, to the detriment of
BALE E

These are accounted a great part of the church;
 For, in God's service, they honourably wurch,
 Yelling and crying, till their throats are full sore.

Evang. That church was described of Esaye, long afore: [me; This people, saith God, with their lips honour In vain worship they teaching men's fatuity. Apparent is that church, and open to the eyes; Their worshippings are in outward ceremonies. That counterfeit church standeth all by men's traditions, [affections. Without the Scriptures, and without the heart's My church is secret, and evermore will be; Adoring the Father in sprite and in verity. By the word of God this Church is ruled only, And doth not consist in outward ceremony. This congregation is the true Church militant; Those counterfeit disards are the very Church malignant, [sort.

To whom Christ will say, I know none of your *Infid.* Much are they to blame that their brethren so report.

Evang. Such are no brethren, but enemies to Christ's blood, [hood. As put salvation in shaven crown, mitre, or *Infid.* I pray ye how long have your sweet spouse continued?

Evang. Since the beginning; and now is in Christ renewed.

Adam had promise of Christ's incarnation; So had Abraham, with his whole generation; Which was unto them a preaching of the Gospel

Into salvation, and deliverance from hell.

Infid. By this time I hope ye have a fair increase? [never cease.

Evang. She is not barren, but beareth, and The Corinth's first epistle hath this clear testimony :

In Christo Jesu, per Evangelum vos genui.
I have begot you in Jesus Christ, saith Paul,
By the Gospel preaching, to the comfort of your soul.

Infid. Then are ye a cuckold, by the blessed holy mass !

As I said afore, so cometh it now to pass.
For I am a prophet, by high inspiration led.
Now like I myself much better than I did—
Ye saith that Saint Paul begat your wife with child ! [graciously beguiled ;

Evang. By misunderstanding thou art un-
An only minister was Paul in that same doing ;
That he therein did was by the Gospel preach-
ing. [tion :

His mind is the Gospel to have done that opera-
And this must thou hold for no carnal genera-
tion. [new learning.

Infid. Marry ! so they say, ye fellows of the Forsake holy church, and now fall fast to wiving.

Evang. Nay, they forsake whoredom, with other damnable usage,
And live with their wives, in lawful marriage,
Whilst the Pope's oiled swarm reign still in their old buggerage. [much ado.

Infid. Yea, poor married men have very I count him wisest that can take a snatch and to go.

Evang. Thou seemest one of them that detesteth matrimony,

Which is, afore God, a state both just and holy.

Of such as thou art Saint Paul did prophesy,
By the Holy Ghost, that a certain company,
In the latter days, from the truth of God should fall,

Attending to spirits of error diabolical;
Which in hypocrisy, will teach lies for advantage, [riage—

With marked consciences, inhibiting man—
Thou appearest by thy fruits to be Infidelity.

Infid. I am none other, but even the very he, [with ye.

And hither now come I, to common the matter

Evang. Avoid, cursed fiend, and get thee out at the gates!

Infid. Nay, first will I serve ye, as I lately served your mates;

And hence will I not, for this place is for me—
Who should here remain but Infidelity?

Evang. Well then, for a time I must depart from hence,

But this first will I say, before this audience.
Easier will it be, concerning punishment,
To Sodom and Gomor, in the day of judgment,

Than to those cities that resist the verity
At the suggestions of Infidelity.

That people will be for ever and ever lost,
For it is the great sin against the Holy Ghost.
In the old law first, the Father his mind expressed; [manifest.

Then came his son Christ and made it more
And now the Holy Ghost is come to close up all—

If He be not heard extreme damnation will fall.

No prayer remaineth, nor expiation for sin,
To them that no profit of the word of God will
win— [have warning.

Take good heed, therefore, and say that ye
Exit.

Infid. God send your mother of you to have
a fondling! [way—

By the mass! I think he is well out of the
Now will I contrive the drift of another play;
I must work such ways Christ's law may not
continue. [retinue:

In a while am I like to have none else of my
Companions I want to begin this tragedy;
Namely, False Doctrine, and his brother
Hypocrisy.

They will not be long I suppose now, verily—
By Cock's soul! methink I see such a company.
Hem, I say! children, will not my voice be
heard?

As good is a beck as is a dieu-vous-garde.
By my honesty, welcome, mine own companions
both!

Pseudodoctrina (Intrans). Thou shalt sure
have a livery of the same cloth—

Gramercies, by God, my old friend Infidelity!

Hypocr. What, brother Snip-snap! how go
the wor[1]d with thee? [Benedicite?

Infid. What, friar Flip-flap! how say ye to

Hypocr. Marry! nothing but well, for I cry
now advantage. [friar Succage!

Infid. At her purse or arse? tell me, good

Hypocr. By the mass! at both, for I am a
great penitencer, [own vicar.

And sit at the pardon—tush! I am the Pope's

If thou lackest a piece, I know where thou
mayst be sped

With choice of a score, and brought even to thy bed.

Pseudodoct. Art thou not ashamed, to talk so like a knave?

Hypocr. No, for it is such gear as the holiest of us will have; [and friar— Pope, cardinal, bishop, monk, canon, priest, Not one of ye all but a woman will desire.

Pseudodoct. Our orders permit us not to have them in marriage. [carriage;

Hypocr. No, but ye fetch them in by another Ye do even as we do, we both are of one rate.

Infid. By the mass! I laugh to hear this whoreson prate. [intimate?

Pseudodoct. What fashion use ye, to us here

Hypocr. Ego distinguo, whether ye will have Lyons or Paris.

Pseudodoct. Of them both to show it will not be far amiss.

Hypocr. In Paris we have the mantle of Saint Louis, [barrenness.

Which women seek much, for help of their For be it once laid upon a woman's belly, She go thence with child—the miracles are seen there daily. [fession,

And, besides all this, ye would marvel, in con- What our fathers do to assoil them of trans- gression. [once.

John Thessecelius assoiled a young woman Behind the high altar, till she cried out of her bones.

And as for Lyons, there is the length of our Lord

In a great pillar. She that will, with a cord, Be fast bound to it, and take such chance as fall,

Shall sure have child, for within it is hollow all.
Tush ! I could tell ye of much more wonder
than this, [bliss.]

In course to hear them I think ye would ye
Pseudodoct. As thou hast begun, go for-
ward in it and tell.

Infid. Such a knave, I suppose, is not from
hence to hell. [patriarch,

Hypocr. In our religion was an holy popish
Which, of all bawdry, might be the great
monarch.

The nuns to confess, he went from place to
place, [space.]

And two hundred of them he broached in that
Many spices he ate, his courage to provoke—
Such a fellow was he, as of that gear had the
stroke.

Pseudodoct. Now, somewhat will I tell, to
confirm thy tale withal. [cardinal—

In King Ferdinand's time, in Spain, was a
Petrus Mendoza was the very man that I mean.
Of lemans he had great number, besides the
queen; [duke,

One of his bastards was earl, another was
Whom also he abused, and thought it no re-
buke.

Joannes Cremona, another good cardinal,
For reformation of the clergy spiritual
Came once into England, to damn priests'
matrimony : [bitchery.]

And the next night after was taken doing
Doctor Eckius also, which fiercely came to dis-
pute, [confute]
In Lipsia with Luther, minding there him to
For marriage of priests, three children had that
year—

By this may ye see that sometime we make
merry cheer.

Infid. Marry ! that ye do, I shall bear ye
record now— [vow?

But how will ye answer for breaking of your
Pseudodoct. We never break vow so long
as we do not marry, [busy.

Though we in whoredom be never so bold and
Infid. By your order then ye may walk
much at large— [charge?

What hast thou, Hypocrisy, to lay for thy dis-
Hypocr. Saint Francis's habit, with the holy
girdle and hood, [rood !

None can go to hell that therein die, by the
In case Saint Francis be sure upon their side,
Else may they fortune to be of their purpose
wide. [the devil

For I read of one that should have gone to
But the sprites of hell could do to him none
evil [cowl :

Till Saint Francis came, and took from him his
Then went he to hell, the friars did hear him
howl. [and mind,

I will, therefore, serve Saint Francis with heart
With daily memories, that he may be my
friend.

And then I care not for all the devils in hell—
That I have told you is more true than the
Gospel. [your heritage,

Infid. Then are ye more sure than monks for
For their lands are here, but ye claim heaven
for advantage. [pleasant thing,

Pseudodoct. Yet is it to them a very
Their abbot at home, to be called lord and king.

Infid. Nay, monk and churl; for here is
no king but one,

If he be a king—his mace is a marybone,
And his crown a cow turd. Such knaves as
come from the cart

Must be called kings for playing a popish part.

Pseudodoct. It become not thee, the Romish
Pope so to lurch,

Considering he is the highest of the church.

Infid. If he be the highest, then is he the
weathercock. [disposed to mock—

Pseudodoct. Ah, now I perceive thou art
Of all holy church he is the principal head.

Infid. Marry ! that is true ; he sendeth out
bulls under lead ;

And he hath two keys, the one to open hell,
The other speareth heaven—thus do new here-
tics tell.

They report also that dogs have no devotion
To his holy laws, nor to his old instruction.

Pseudodoct. Why should dogs hate him ?
make that more evident.

Infid. They love no pease porridge, nor yet
red herrings in Lent, [bone ;
Stockfish nor oysters ; but curse him body and
And would his red sprats and rotten fish were
gone—

Tush ! I hear them I, and that maketh me full
sad.

Hypocr. Either thou dost mock, or else
thou art sure mad. [of thee.

Infid. I hear the people complain very much

Pseudodoct. What is their prattling ? I pray
thee heartily tell me. [lousy traditions

Infid. They say thou teachest nothing but
And lies for lucre, with damnable superstitions.
And thus they conclude, that the draff of popish
priests

Is good enough for swine, by whom they mean
the papists.

Yea, and they say also, the diet of men is all—
To most vile carrion the dogs will soonest fall.

Pseudodoct. Then, do they compare the
papists unto dogs?

Infid. Marry ! that they do; and to such
swinish hogs [life—

As, in swill and soss, are brought up all their
Such are the papists, they say, both man and
wife. [knaves;

They say of thee, also, that thou art a naughty
By prowling and lying ye friars would all have.
Thine order, they say, is sprung even out of
hell, [Gospel.

And all this knowledge, they have now of the
Hypocr. Why, where is he now? I beseech
thee heartily tell.

Infid. By the mass ! abroad ; and, I warrant
ye, maketh revel.

I commoned with him, and he did us despise;
Against him, therefore, somewhat must we
devise.

Pseudodoct. Marry ! that must we; or else
it will be wrong;

He will sure destroy us if we do suffer him
long. [Christ.

Needs must we serve him as we once served

Infid. Why, mad-brained whoresons, how
did ye handle Christ?

Pseudodoct. As He preached here, we
followed from place to place, [face.

To trap Him in snare, and His doctrine to de-
Then found we the means to put Him so to
death, [breath.

Lest He, against us, should open any more

And we set four knights to keep Him down in
His grave,
That He, never more, our living should de-
prave.
And thus must we serve the Gospel; no
remedy:

Else will he destroy our living perpetually.
Better one were lost than we should perish all,
As Caiaphas once said, in counsel pharasaical.

Infid. By God, and well said! When ye
have him in his grave, [like a knave.
Stamp him down till he shit, and serve him
Hypocr. We must so order him that he
go no more at large.

Pseudodoct. Four knights will we hire,
whom we shall straightly charge
To keep him down hard. The first are am-
bitious prelates; [fully hates;
Then covetous lawyers, that God's word spite-
Lords without learning, and justices unright-
ful— [skull.

These will keep him down, and rap him on the
Their summoners and their scribes, I warrant
ye shall stir

With bailiffs and catchpoles, to hold him down
everywhere. [their part

I trow Rugge and Corbet, at Norwich, will do
With Wharton of Bungay, and for my sake put
him to smart. [versities,

Hypocr. And I will raise up, in the uni-
The seven sleepers there, to advance the Pope's
decrees: [Aquine—

As Dorbel and Duns, Durande and Thomas of
The master of sentence—with Bacon the great
divine, [clerum

Henricus de Gandavo—and these shall read ad

Aristotle and Albert de secretis mulierum,
 With the commentaries of Avicen and Aver-
 oyes,
 And a Phebo Phebe, which is very good for
 boys.

Infid. Yea, and let the Pope, as God's own
 vicar here,
 In his hand three crosses, and three crowns on
 his head bear, [in hell;
 His power betokening, in heaven, in earth, and
 That he may command all kings to subdue the
 Gospel.

Pseudodoct. Hisself may do that, he need
 command none other;
 Is not he the head of the holy church, our
 mother? [pleasure,
 May not he make saints and devils, at his own
 Which hath in his hands the keys and church's
 treasure,
 So well as he made Saint Herman first a saint,
 And twenty years after, of heresy him attaint?
 First, he sent him to heaven, by his canonisa-
 tion; [tion.

And from thence to hell, by an excommunica-
 We read of Formosus that, after he was dead,
 One pope his fingers, another cut off his head;
 And threw his carcass into the flood of Tiber,
 With the head and fingers, as Platina doth re-
 member:

In token that he is judge over quick and dead,
 And may damn and save by his pardons under
 lead.

Silvester the Second to the devil himself once
 gave [save.

For that high office, that he might damn and
 He offered also his stones to Satan, they say,

For priests' chastity, and so went their marriage away.

Hypocr. Here is one coming, inquire what he intend.

Infid. Ha! it is the Gospel; from him God us defend. *Exit secreto.*

Pseudodoct. Show me, brother mine, who did thee hither send. [benevolence:

Evang. The Father of Heaven, of His mere I desire, therefore, to have free audience.

Pseudodoct. Ye mind then to preach afore this company? [them gladly.

Evang. In the laws of God would I instruct For none other way there is, unto salvation, But the word of God, in every generation, That quickeneth, that saveth, that bringeth unto heaven; [eleven.

As, before His death, Christ taught the Apostle

Pseudodoct. Preach here thou shalt not, without the authority

Of pope or bishop, or of some of their affinity.

Evang. God's word never taketh his authority of man.

Pseudodoct. Thou shalt not here preach, do thou the best thou can.

Hypocr. God's blessing on your good heart, it is spoken even like a man.

Ye know this day, sir, we have a full holy feast, And must go procession with the blessed Rood of Rest [long prime;

We have long matins, long lauds, long hours, Mass, evensong, compline, and all must be done in time;

Censing of the altars, and casting of holy water, [matter.

Holy bread making, with other necessary

Evang. Have God commanded any such things to be done?

Pseudodoct. What is that to thee? go, meddle thou with old shone!

Canst thou say but they are good significations?

Evang. I say they are fruits of your imaginations

To bring in lucre, and darken God's high glory;
Of you God doth axe no such vain beggary,
Christ never sent his to show significations,
But his living word to all the Christian nations.
Ye forsake the Lord, as Esaias doth tell,
And highly blaspheme the holy of Israel.

In his first chapter, this horrible sentence is :
Quis hæc frustranea quæsivit de manibus
vestris—

Who hath required of you such sacrifice?
In vain offer you that uncommanded service.
Your incense to me is great abomination;
I sore abhor it, and much detest your fashion.
When ye pray to me I give ye none attend-
ance, [tenance.]

But avert my face, (saith God), and my coun-
By this ye may see that the Lord doth no[t] re-
gard [reward.]

Your mangy muttering, neither grant it any
No man willeth Paul to speak in the congrega-
tion

In a strange language, without interpretation.
In your Latin hours the flock do ye not con-
sider,

But declare yourselves to be Romish all
together: [learning—]

Be not led about, (saith Paul), by any strange
What else is your doctrine but a blind popish
thing?

He testifyeth also : Non enim ut baptizarem,
Misit me Christus, sed ut evangelizarem—
Christ hath not me sent that I should baptise,
saith Paul, [soul.]

But to preach his word, to the comfort of man's
Lo ! though baptime be a thing very necessary,
Yet must it give place to God's word, no
remedy.

Why then prefer ye your drafish ceremonies
To the Gospel preaching ? O damnable in-
juries !

Hypocr. Why suffer ye him to prattle here
so long ?

Pseudodoct. Get thee hence, shortly, or with
thee it will be wrong !

Infid. (*Intrat.*) Peace be here, and God,
master doctor, by your leave !

That I may declare a pardon, here in my sleeve,
Of Our Lady of Boston, Ingham, and Saint
John's friary,

With the indulgence of blessed Saint Antony.

Pseudodoct. Well, take thy pleasure, and
do it hardly !

Hypocr. Sir, he doth me wrong ; for this
day it is my station [limitation.]

To preach my brotherhood, and gather my

Pseudodoct. Who first speak, first speed ;
step forth and read thy pardon !

And when he hath done your course, is father
warden.

Evang. What course appoint ye for
preaching of the Gospel ?

Pseudodoct. I would thy Gospel and thou
were both now in hell !

Evang. Why, and shall this baggage put
by the word of God ?

Pseudodoct. Thou wilt not be answered till thou feel a sharper rod.

Infid. Good Christian people ! I am come hither, verily,

As a true proctor of the house of Saint Antony.
Of clean remission I have brought ye indulgence—

A pena and culpa—for all your sin and offence,
By the authority of Pope Leo and Pope Clement, [Pope Innocent.

Pope Boniface, Pope Pius, Pope John, and
And here I bless ye with a wing of the Holy Ghost, [every coast.

From thunder to save ye, and from sprites in Lo ! here is a bell, to hang upon your hog,
And save your cattle from the biting of a dog.
So many as will come to this holy fraternity,
Come, pay your money, and ye shall have letters of me.

Pseudodoct. Let me have a letter, for I will be a brother. [be another.

Hypocr. Then give me a bell, for I will
Evang. O damnable leading of Babylonical sodomites,

Yourselves ye declare to be shameful hypocrites.
Lord ! pity thy people, and take away these guides, [cides.

These scorners, these robbers, these cruel homi-
Such prophets are they as God did never send ;
As Hieremy saith, they damnable ways pretend.
Woe, hypocrites, woe ! for here ye trifle and mock [heaven uplock.

With Christian people, and the kingdom of Ye count it a game to lose that Christ hath bought [sought.

With His precious blood, and here most dearly

Oh, ye are wretches, and pestilent Antichrists,
 Ministers of Dagon, and most deceitful papists !
 Like ravenous wolves, poor widows ye devour ;
 By tittle of prayer eternal damnation is your ;
 Your own dreams ye follow, but matter much
 more weighty [mercy.]

Ye do not esteem : as judgment, faith, and
 Woe, Pharisees, woe ! ye make clean out-
 wardly, [baudry.]

But inwards ye are full of covetousness and
 Painted tombs are ye, appearing right beauti-
 ful ; [shameful.]

But within ye stink, and have thoughts very
 Ye show the prophets, your doings yet bear
 witness— [righteousness ?]

How think ye to avoid that point of un-
 Oh raging serpents, and viperous generation !
 How can ye escape the danger of damnation ?

Pseudodoct. Who made thee so bold to
 meddle within my cure, [sure !]

And teach new learning ? A heretic art thou,
 If due search were made, we should find thee,
 (I think), no priest.

Evangel. Yes, anointed of God, but no
 popish Antichrist.

Pseudodoct. Let me see ! where are the
 letters of thy orders ?

Evangel. Where Christ hisself is, and not
 in these same borders ;

No such priest am I as is anointed with oil,
 But the Holy Ghost, for I am none of this
 soil. [schismatic ;]

Pseudodoct. Here I attach thee for a busy
 And will thee accuse, for an heinous heretic.
 Lay hands upon him, and deprive him of this
 apparel !

Hic veste spoliatum, sordidioribus induunt.
Lo ! thus will I handle all them that shall take
thy quarrel. [aside !

Hold, away with this gear, and lay it forth
Hypocr. Nay, tarry brother mine, for away
shalt thou not slide.

Evangel. I am not going—why dost thou
slander me? [no pity !

Infid. Burn him to ashes, and show to him
Pseudodoct. Burnt shall he not be, if he will
no more do so. [or no ?

Fellow ! how sayest thou ? wilt thou here abjure

Evangel. I will neither abjure nor yet recant
God's glory.

Pseudodoct. I offered thee reason, and
thereto thou wilt not apply ;

Well, get thee forward, for thou shalt sure die.
The temporal power shall judge thee to the fire
At our accusation, and holy religious desire.

Evangel. Though you, for my sake, im-
prison men cruelly, [faggots fry,
Famish them, stock them, and them with
Hurt me ye shall not, for I can never die ;
And they, for my sake, shall live perpetually.

Pseudodoct. Here is a prating ! with a very
vengeance, hence ! [well recompense.

Hypocr. This horrible heretic now shall we
Exeunt cum eo.

Infid. Yea, burn him well, friar ! and let
him no longer reign ; [pain !
Lay on green faggots to put him to the more
By the mass ! I laugh to see how this gear doth
work ; [a Turk :
He is like of them to have no more grace than

For such knaves they are as a man shall not
lightly find,

And rake hell over—companions they are to
my mind.

My business all is now at a good conclusion,
That I have here brought these three laws to
confusion :

Now, shall I be able to live here peaceably,
And make frowlike cheer, with Hey ho, friska
jolly !

The law of Nature I kest first in a lepry,
By the secret help of idolatry and sodomy.
The law of Moses I made a cripple blind ;
Avarice and Ambition, to help me, were not
behind.

And now Christ's law I have burnt for heresy,
By help of false doctrine, and my cousin Hypo-
crisy.

On these same three laws all other laws de-
pend,

And cannot prevail, now these are at an end.
If Christian governors do not these laws up-
hold,

Their civil ordinances will soon be very cold.
Well, this valiant George hath made them all
to stoop; [hoop.

Cheer now may I make, and set cock on the
Fill in all the pots, and bid me welcome,
hostess ! [Bess !

And go call me hither mine own sweet minion

Finit Actus Quartus.

INCIPIT ACTUS QUINTUS.

RESTAURATIO LEGUM DIVINARUM.

[DEUS PATER. VINDICTA DEI. INFIDELITAS.
NATURÆ LEX. MOSEH LEX. CHRISTI LEX.
FIDES CHRISTIANA.]

Vind. Dei. Quid gloriaris in malicia? qui
potens es in iniquitate. [vice,

Thou vengeable wretch, replete with poison and
Why dost thou thus rejoice in cruelty and
malice? [His defend,

Thinkest thou that God sleepeth, and will not
And that thy mischief shall never have an end?
The blood of innocents to Him for vengeance
call; [thee fall.

And, therefore, this hour must I fiercely upon
Infid. Thou sprite of the air! I straightly
conjure thee here

By Panton and Craton, and charge thee to
come no near.

Vind. Dei. Thinkest thou to stop me with
thy foolish conjuration,
Whom God sendeth hither, for thy abomination? [me rehearse!

Infid. What art thou called? thy name to

Vind. Dei. I am Vindicta Dei, in punishment most fierce, [thee pierce.

With water, with sword, and with fire I must

Infid. Be good in thy office, and thou shalt
have money and meat.

Vind. Dei. By filthy rewards thou canst
not me entreat;

But that I will do, as God hath me commanded.

For, if worldly gifts my fury might have changed,

The universal world had not been drowned with water; [ful matter.

Nor Sodom and Gomor, with so fiery fear—
Nor yet the Israelites, with terror of the sword, [God's word.

With hunger and pestilence, in the anger of Pharaoh, in Egypt, the plagues had never felt, [gelt.

Might I have been stopped, for silver or for
Into Egypt I brought ten terrible punishments
Upon the people, for breaking His commandments.

Their wholesome waters I turned into blood;
I multiplied frogs to poison therewith their food; [sting;

I made wasps and drones them grievously to
And all kinds of flies, soon after, did I in bring;

Upon their cattle I threw the foul pestilence—
Both botch, boil, and blain they had for their offence; [and fruit;

Lightnings and hailings destroyed their corn
A swarm of hungry locusts their pastures des-
titute; [darkness;

The space of three days I gave them palpable
I slew the first gotten of man and beast for
thy rudeness—

For, I never strike but for thee, Infidelity!

Infid. Strike for me, quoth a? By the Mary mass, I defy thee!

Vind. Dei. What, thou wilt not so! thy brains are not so light.

Infid. Anger me not too much; for if thou do, I fight.

Vind. Dei. All that will not help thy wicked workings now ;
 When the stronger come, the weaker must needs bow. [lepry.
 The law of Nature infected thou hast, with a
Infid. Nay, it was not I, but that witch Idolatry ; [Sodomy.
 And that polled, shorn knave that men call
Vind. Dei. Of whom sprung they first but of Infidelity ?
 Therefore, thou shalt have that plague of penalty
 Which they first tasted, for their iniquity.
 For those two vices I drowned the world with water ;
 In token whereof, I plague thee with the same matter.

Hic Infidelitatem lympha percutit.

Infid. Tush ! I defy thy worst ! This shall not drive me hence ;
 For, after the flood, with Cham had I residence,
 And so continued, till Moses' law came in,
 With his jolly tricks, a new rule to begin.
Vind. Dei. And him thou corruptedest with Avarice and Ambition,
 And so didst leave him in miserable condition.
 Thou shalt have, therefore, that than to them was due.
 Most terrible battle the Israelites untrue
 That time did suffer, for their infidelity ;
 Wherefore, with this sword I justly banish thee
 Because thou shalt here give place to Christ's Gospel.

Gladio Infidelitatem denuo cedit.

Infid. Yet will I not hence, but against
once rebel.

Did not I remain with Judas and other more
When Christ preached here and taught them,
to vex him sore?

Yes, and after that was I with Simon Magus,
With Saunder Coppersmith, with Elymas and
Demetrius. [papists,

And now I persevere, among the rank rabble of
Teaching their shorlings to play the Anti-
christs. [continually

Vind. Dei. The innocent blood of saints
Doth call unto God, to revenge their injury
Against false doctrine and cursed hypocrisy,
Whom thou hast raised the glory of the Gospel
To darken, and his friends most miserably to
quell.

Wherefore thou shalt have, like as thou hast
deserved [doubled.

For thy wicked doings, thy punishment now
Ignis ipsum precedet, the prophet David saith
thus,

Atque inflammabit in circuitu inimicos ejus—
A consuming fire shall run before the judge,
His enemies consuming—they shall find no
refuge.

Ob scelera et culpas hominum, ritusque ne-
phandos

In cineres ibit tellus, tenuemque favillam—
As Mantuan writeth, for the wickedness of
thee

The earth to ashes by fire shall turned be.

Ignis flamma Infidelitatem locum exire coget.

Infid. Credo, credo, credo! I say, Credo,
credo, credo!

To the devil of hell, by the mass! I ween I
go. *Exit.*

Deus Pater. As ye have seen here, how I
 have stricken with fire
 The pestilent vice of Infidelity,
 So will I destroy, in the fierceness of mine ire,
 All sects of error, with their enormity,
 Which hath risen out of that iniquity,
 For as it is said, that my hand hath not set
 Shall up by the root, no power may it let.
 The apostle John, in the Apocalypse, doth say
 He saw a new heaven, and a new earth ap-
 pearing—
 The old earth and sea were taken clean away.
 That heaven is man's faith, that earth his
 understanding, [working;
 Whom we have renewed by our most secret
 The old cankered earth exiling with the sea,
 Which is superstition, and infidelity.
 A new Jerusalem, the said John also see
 As a beautiful bride, prepared to her husband.
 Our true faithful church is that same fair city,
 Whom we have cleansed by the power of our
 right hand
 As a spouse to Christ, in every Christian land;
 Banishing the sects of Babylonical popery,
 That she, in the spirit, may walk to our glory.
 Resort ye three laws, for you will I clear also
 Of such infections, as by Infidelity
 Ye have received, that ye with her may go,
 Declaring the ways of Christian liberty,
 That us she may take, without perplexity,
 For her only God, and be our people still,
 In our laws walking, according to our will.
Omnes Simul. At your commandment we
 are, most blessed Lord !
Deus Pater. Approach nigher then, and ye
 shall be restored.

Thou, law of Nature, we first begin with thee,
Restoring thee again, to thy first purity.
Avoid Idolatry, avoid vile Sodomy;
We charge ye no more this law to putrefy.
Keep still that same heart, for a sign perpetual,
That thou wert written in man's heart, first of
all.

Thou, law of Moses, give me that veil from
thee; [be.

No longer shalt thou neither blind nor crooked
Hence thou, Ambition, and cursed Covetous-
ness! [less.

I here banish you from this law ever, doubt-
Lose not those tables which are a token true
That thou, in the flesh, shall evermore con-
tinue. [of all,

Thou, law of the Gospel, though thou be last
In operation yet thou art the principal.

From thee I exile hypocrisy and false doctrine;
With all that depend upon the papistical line.
Reserve the same book for a sign of heavenly
power, [did devour.

For that book thou art, that John from heaven
Nat. Lex. Everlasting praise to thy glorious
majesty!

Mos. Lex. Our heavenly governor, great is
thy gracious pity! [eternal felicity.

Christi Lex. Of mankind thou art the
Nat. Lex. Now leavest thy servants in thy
perpetual peace; [cease.

To do thee service, from hence, will we not
Mos. Lex. For our eyes have seen what
thou hast now prepared [declared.

For thy people's health, which hath been here
Christi Lex. A light thou hast sent, which
is thy joyous Gospel,

To the consolation of the house of Israel.

Nat. Lex. In rejoice of this make we some melody. [and magnify.

Mos. Lex. The name of our God to praise

Christi Lex. I assent thereto; and will sing very gladly.

Hic ad Dei gloriam cantabunt. In exitu Israel de Aegypto, Vel aliud simile.

Deus Pater. Now have we destroyed the kingdom of Babylon, [less pit, And thrown the great whore into the bottom-Restoring again the true faith and religion In the Christian church, as we have thought it fit,

Depuring these laws, so do continue it.

Man is our creature, and hath grace in our sight, [delight.

To dwell with him now is our whole heart's Man is our people, his God we are again; With him will we have continual residence.

Away will we wipe from him all sorrow and pain:

He shall no longer despair for his offence; Nor have, in his soul, any careful doubt of conscience. [tion;

The old popishness is past which was damna- We have now renewed our Christian congrega- tion. [vertisement:

Stand forth, Christian faith! and take our ad- We here appoint thee to govern our congrega- tion.

See thou do nothing without the admonish- ment [claration

Of these three laws here. Enprent their de- Of my sweet promises; and then, make thou relation

To my folk again, that they may walk to me

Without popish dreams, in a perfect liberty.

Fides Christiana. Most heavenly Maker ! in
that thou dost command me,

Evermore will I full prompt and diligent be.

Deus Pater. Thou, law of Nature, shalt
teach man God to know ;

And that to refuse whereby any ill may grow.

Nat. Lex. From this your precept shall I
not vary, I trow.

Deus Pater. Teach thou him, also, to
worship one God above ;

And his poor neighbour to prosecute with love.

Mos. Lex. I hope, blessed Lord, to do as
me shall behove.

Deus Pater. And thou shalt teach him to
love God in his heart ;

And those to forgive by whom he suffereth
smart.

Christi Lex. In your appointments, will I
do also my part.

Deus Pater. Work thou in the heart a
knowledge necessary ;

In the flesh, work thou by outward ceremony.

Change thou to the spirit the workings of these
two,

And cause our people in a perfect way to go.

Take heed, Christian Faith ! to the teachings
of these three,

And move our people to walk in the verity.

The promises we made in all these three are
Gospel, [tion tell—

We would thou shouldest so to our congrega-

Our everlasting blessing be with you, evermore.

Omnes Simul. To thy sweet name, Lord,
praise and perpetual honour !

Fides Christi. It hath pleased God to put
me in this office,

To govern His church and Christian congrega-
tion;

And therein to do as ye shall me entice. [tion
Give me, I pray you, such wholesome exhorta-
As may be, to man, a clear edification.

And I will be glad to take your advertisement
As it shall become any child obedient.

Christi Lex. Ye speak it full well; then
mark what shall be said,
And diligently look that it be obeyed.

Nat. Lex. The effect of me is for to know
the Lord

Everlasting, strong, most gracious and godly.
And as touching man to have fraternal con-
cord;

Favour to nourish, and to do none injury;
To keep covenants made, and love true matri-
mony—

These noble effects so temper you in man
That them, to fulfil, he do the best he can.

Mos. Lex. The effect of me is for to wor-
ship the Lord

As one God alone, and to flee from Idolatry;
Not to slay or steal, nor yet to bear false
record;

To show what is sin, and to seek the remedy;
Public peace to hold, and sore to punish the
guilty— [swerve;

From these good effects see that man never
Then shall he be sure that God will him pre-
serve. [the Lord

Christi Lex. The effect of me is for to love
In the inner spirit, and to favour friend and
enemy; [cord;

And in all points else with God's will to ac-
To preach remission, to save and to justify;

In Christ all to seek : life, justice, peace, and
mercy—

These heavenly effects in man so incorporate
That he may, in spirit, be newly regenerate.

Fides Christi. More sweet than honey are
your three exhortations,

And registered they be in my memorial.

Now will I forward to all the Christian nations,
And see, in effect, these laws observed all,
To the abolishment of the dreams papistical.

Now the light is come the darkness dieth
away ;

I trust in the Lord men will walk in the day.
Good Christian people ! to these three laws
apply :

First know that ye have a living God above ;
Then do Him honour, and His name magnify ;
Worship Him in spirit, as the Gospel you doth
move ;

Then obey your king, like as shall you behove,
For he, in his life, that Lord doth represent,
To safeguard of the just, and sinners punish-
ment.

See that ye regard such laws as he doth make,
For they are of God, as Solomon doth report.
Of these laws, doubtless, those laws their
groundings take, [comfort

To the public wealth, to give aid, strength, and
For preservation of all the Christian sort.

In no case follow the ways of Reginald Pole;
To his damnation he, doubtless, playeth the
fool.

Have a due respect unto your country native,
Which hath brought ye up, and given ye
nourishment, [tive ;

Even from your cradles, to these days nutri-

So that ye may do to her wealth and prefer-
Minister to her no hateful detriment— [ment,
A dog to his friend will never be unloving;
Let reason in ye not lose his natural working.

Nat. Lex. Who liveth without law shall
perish without law; [scribed,
And, therefore, we have three laws to you de-
That after their life, ye should in your living
draw. [rupted

We have also showed how they have been cor-
By foul idolaters and sodomites; polluted
By covetous priests and by ambitious prelates,
Hypocritical friars, false doctors, and false
curates.

Mos. Lex. Who hath restored these same
three laws again

But your late Josias, and valiant King Henry?
No prince afore him took ever yet such pain
From England to banish idolatry and foul
sodomy, [hypocrisy.

Covetousness, ambition, false doctrine, and
It was he that brought Christ's verity to light
When he put the Pope, with his filthiness, to
flight.

Christi Lex. From damnable darkness, as
my brother here doth say,
He hath delivered this realm of England godly,
Bringing his subjects into the true pathway
Of their souls' safeguard if they now follow it
wisely. [fortify,

And left them he hath, the same way still to
His noble son Edward, such a king of God's
elect,

As questionless, will perform it, in effect.

Fides Christi. Pray all to the Lord, for the
long continuance

Of his grace's life in this world's habitation;
And that, of his nobles, he have true mainten-
ance [tion];
In the principles of this most worthy founda-
That he may to Christ bring us from desola-
tion. [protector]
Pray for Queen Katherine, and the noble lord
With the whole counsel, that God be their
director.

AMEN.

[Here in original follows the matter now printed, for convenience' sake, on p. 2.]

A SONG UPON BENEDICTUS.

Compiled by John Bale.

- I. Benedictus dominus Deus Israel
Which hath overthrown the mighty idol
Bel,
The false god of Rome, by power of the
gospel;
And hath prepared, from the deep lake
of hell,
Redemptionem plebis suæ.

II. Et erexit cornu of mercy, health and
grace,
That cruel tyrant now clearly to deface,
Whose bloody kingdom diminisheth
apace,
By the word of God, which lately hath
take place
In domo David Pueri sui.

- III. Sicut locutus est the Lord celestial,
 That Romish Antichrist is like to have
 a fall,
 With his whole rabble of sects diabolical;
 And now the number will flourish over
 all
 Prophetarum ejus.
- IV. Salutem ex inimicis now we may daily
 hear,
 The enemies of Christ with him doth
 witness bear;
 Saul is become a Paul, and preacheth
 everywhere;
 Now may we receive, most heavenly
 wholesome gear
 De manu eorum qui oderunt nos.
- V. Ad faciendam misericordiam,
 The son of our God, from his high glory
 came
 To redeem the sin of the children of
 Adam
 Testamenti sui sancti.
- VI. Jusjurandum which God hath made
 afore,
 Unto our fathers, he will keep ever-
 more.
 Promised he hath, if we regard his lore,
 Forsaking the Pope, with his damnable
 store,
 Daturum se nobis.
- VII. Ut, sine timore, from Romish tyrants
 free,

The Lord grant us grace, that we may
 speakers be,
 Of His holy word, and therein to agree,
 That in the Gospel and Christian liberty
 Serviamus illi.

- VIII. In sanctitate, and pureness of life,
 Let us now travel, both maiden, man,
 and wife.
 All righteous doings in us be ever rife,
 That we persevere, without debate or
 strife
 Omnibus diebus nostris.
- IX. Et tu puer propheta, elected of the Lord,
 King Edward the Sixth, to have God's
 law restored,
 Followest Josiah, thereof to take
 record,
 In all thy doings, and in God's holy
 word
 Parare vias ejus.
- X. Ad dandam scientiam, for men's health
 and safeguard
 Christ's holy Gospel by thee is freely
 heard,
 Wherein doth consist their life and full
 reward,
 With preservation from dangerous
 jeopard
 Peccatorum eorum.
- XI. Per viscera misericordiæ,
 Christ our dear master us daily oversee,
 Lest we here perish, in our iniquity,
 Our mediator, continually is he
 Oriens ex alto.

XII. Illuminare, sweet Lord, we thee desire;
 To men in darkness, and in the popish
 mire,
 Let not his baggage thy faithful servants
 tire,
 But us deliver from them and from hell
 fire
 In viam pacis.

AMEN.

THE COMMANDMENTS BRIEFLY.

Love thy Lord God. Swear thou none other.
 Thy sabbath keep. Please thy friends both.
 Witness none ill. Hold no man's wife.
 Bribe no man's good. Slay not with knife.
 Wish no man's house, nor ox, nor ass.
 As thou wilt have, do thou like case.

Thus endeth this comedy concerning three laws, of Nature, Moses, and Christ, corrupted by the Sodomites, Pharisees, and Papists most wicked.

Compyled by Johan Bale. Anno M. D. XXXVIII,
 and lately inprinted per Nicolaum Bamburgensem.

THE CHIEF PROMISES OF GOD UNTO MAN

“A Tragedy or Interlude manifesting the chief promises of God unto man by all ages in the old law, from the fall of Adam to the incarnation of the Lord Jesus Christ. Compiled by John Bale, Anno Domini MDXXXVIII. In the word (which is now called the eternal son of God) was life from the beginning, and that life was the light of men. This light yet shineth in the darkness, but the darkness comprehendeth it not.”—JOAN I.

[*Interlocutors:*

PATER CŒLESTIS	ADAM PRIMUS HOMO
JUSTUS NOAH	ABRAHAM FIDELIS
MOSES SANCTUS	DAVID REX PIUS
ESAIAS PROPHETA	JOANNES BAPTISTA
BALEUS PROLOCUTOR]	



GOD'S PROMISES

BALEUS PROLOCUTOR.

If profit may grow, most Christian audience,
By knowledge of things which are not transitory

And here for a time, of much more congruence
Advantage might spring by the search of causes
heavenly,

As those matters are that the gospel specify.
Without whose knowledge no man to the truth
c[an fall,]

Nor ever attain to the life perpetual.

For he that knoweth not the living God eternal,
The Father, the Son, and also the Holy Ghost,
And what Christ suffered for redemption of us
all, [coast,

What he commanded, and taught in every
And what he forbode—that man must needs be
lost, [sort

And clean secluded from the faithful chosen
In the heavens above, to his most high discom-
fort.

You, therefore, good friends ! I lovingly exhort
To weigh such matters as will be uttered here ;
Of whom ye may look to have no trifling sport
In fantasies feigned, nor such-like gaudish
gear ; [cheer,

But the things that shall your inward stomach

To rejoice in God for your justification,
 And alone in Christ to hope for your salvation.
 Yea, first ye shall have the eternal generation
 Of Christ, like as John in his first chapter
 write,

And consequently of man the first creation ;
 The abuse and fall, through his first oversight ;
 And the rise-again through God's high grace
 and might—

By promises first which shall be declared all—
 Then by his own Son, the worker principal.
 After that, Adam bewaileth here his fall.
 God will show mercy to every generation,
 And to his kingdom of his great goodness call
 His elected spouse or faithful congregation,
 As here shall appear by open protestation,
 Which from Christ's birth shall to his death
 conclude : [tude.

They come, that thereof will show the certi-

[ACTUS PRIMUS.]

Pater Cœlestis. In the beginning, before
 the heavens were create,
 In me and of me was my Son sempiternal,
 With the Holy Ghost, in one degree or estate
 Of the high Godhead, to me the father coequal,
 And this my Son was with me one God es-
 sential,

Without separation at any time from me—
 True God he is, of equal dignity.

Since the beginning my Son hath ever be
 Joined with his Father in one essential being.
 All things were create by him, in each degree,
 In heaven and earth, and have their diverse
 working—

Without his power was never made anything
 That was wrought ; but, through his ordinance,
 Each has his strength and whole countenance.
 In him is the life, and the just recoverance
 For Adam and his, which nought but death
 deserved.

And this life to men is an high perseverance
 Or a light of faith, whereby they shall be saved.
 And this light shall shine among the people
 darkened [him take,

With unfaithfulness. Yet shall they not with
 But of wilful heart his liberal grace forsake.
 Which will compel me against man for to make
 In my displeasure, and send plagues of corre-
 c-
 tion [slake

Most grievous and sharp, his wanton lusts to
 By water and fire; by sickness and infection
 Of pestilent sores molesting his complexion;
 By troublous war, by dearth and painful scarce-
 ness,

And after this life by an extreme heaviness.
 I will first begin with Adam for his lewdness;
 Which, for an apple, neglected my command-
 ment.

He shall continue in labour for his rashness;
 His only sweat shall provide his food and
 raiment.

Yea, yet must he have a greater punishment;
 Most terrible death shall bring him to his end
 To teach him how he his Lord God shall offend.

*Hic præceps in terram cadit Adamus, ac
 post quartum versum denuo resurgit.*

Adam primus homo. Merciful father ! thy
 pitiful grace extend [abused,
 To me, careful wretch, which have me sore
 Thy precept breaking. O Lord ! I mind to
 amend

If thy great goodness would now have me excused;

Most heavenly Maker! let me not be refused,
Nor cast from thy sight for one poor sinful crime—

Alas! I am frail, my whole kind is but slim.

Pa. Cœl. I wot it is so; yet art thou no less faulty [more worthy.]

Than thou hadst been made of matter much I gave thee reason, and wit to understand The good from the evil, and not to take on hand, [thee.]

Of a brainless mind, the thing which I forbade *Adam.* Such heavy fortune hath chiefly chanced me,

For that I was left to mine own liberty.

Pa. Cœl. Then thou art blameless—and the fault thou layest to me? [imbecility.]

Adam. Nay; all I ascribe to my own No fault in thee, Lord! but in my infirmity, And want of respect in such gifts as thou gavest me. [liberty;]

Pa. Cœl. For that I put thee at thine own Thou oughtest my goodness to have in more regard.

Adam. Avoid it I cannot; thou layest it to me so hard.

Lord! now I perceive what power is in man, And strength of himself, when thy sweet grace is absent.

He must needs but fall, do he the best he can, And danger himself, as appeareth evident. For I sinned not too long as thou wert present; But when thou wert gone I fell to sin by and by, [mercy!]

And thee displeased. Good Lord, I axe thee

Pa. Cœl. Thou shalt die for it, with all thy posterity.

Adam. For one fault, good Lord ! avenge not thyself on me,

Who am but a worm, or a fleshly vanity.

Pa. Cœl. I say, thou shalt die, with thy whole posterity.

Adam. Yet mercy, sweet Lord ! if any mercy may be. [decree ;

Pa. Cœl. I am immutable ; I may change no Thou shalt die, I say, without any remedy.

Adam. Yet, gracious Father ! extend to me thy mercy, [create

And throw not away the work which thou hast To thine own image, but avert from me thy hate.

Pa. Cœl. But art thou sorry from bottom of thy heart? [heavy smart.

Adam. Thy displeasure is to me most

Pa. Cœl. Then will I tell thee what thou shalt stick unto,

Life to recover, and my good favour also.

Adam. Tell it me, sweet Lord ! that I may thereafter go.

Pa. Cœl. This is my covenant to thee and all thy offspring :

For that thou hast been deceived by the serpent, I will put hatred betwixt him for his doing And the woman kind. They shall hereafter dissent ; [ment ;

His seed with her seed shall never have agree- Her seed shall press down his head unto the ground, [found.

Slay his suggestions, and his whole power con- Cleave to this promise with all thy inward power ;

Firmly inclose it in thy remembrance fast;
 Fold it in thy faith, with full hope day and
 hour,
 And thy salvation it will be at the last.
 That seed shall clear thee of all thy wicked-
 ness past,
 And procure thy peace with most high grace in
 my sight—
 See thou trust to it, and hold not the matter
 light.

Adam. Sweet Lord! the promise that thy-
 self here hath made me
 Of thy mere goodness, and not of my deserving,
 In my faith I trust shall so established be [ing
 By help of thy grace, that it shall be remain-
 So long as I shall have here continuing;
 And show it I will to my posterity
 That they, in like case, have thereby felicity.

Pa. Cœl. For a closing up, take yet one
 sentence with thee.

Adam. At thy pleasure, Lord! all things
 might ever be.

Pa. Cœl. For that my promise may have
 the deeper effect

In the faith of thee and all thy generation,
 Take this sign with it, as a seal thereto con-
 nect.

Creep shall the serpent for his abomination;
 The woman shall sorrow in painful propaga-
 tion : [working,

Like as thou shalt find this true, in outward
 So think the other, though it be an hidden
 thing.

Adam. Incessant praising to thee, most
 heavenly Lord!

For this thy succour and undeserved kindness :

Thou bindest me in heart thy gracious gifts to record,

And to bear in mind now, after my heaviness,
The bruit of thy name with inward joy and gladness.

Thou disdainest not, as well appeareth this day,
To fetch to thy fold thy first sheep going astray. [away]

Most Mighty Maker ! thou casteth not yet
Thy sinful servant, which hath done most offence.

It is not thy mind for ever I should decay,
But thou reservest me of thy benevolence,
And hast provided for me a recompense
By thy appointment, like as I have received
In thy strong promise, here openly pronounced.
This goodness, dear Lord ! of me is undeserved ;

I so declining, from thy first instruction,
At so light motions. To one that thus hath swerved,

What a Lord art thou to give such retribution !
I, damnable wretch, deserved execution
Of terrible death without all remedy,
And to be put out of all good memory.

I am enforced to rejoice here inwardly, [tion,
An imp though I be of hell, death, and damnation
Through my own working : for I consider thy mercy

And pitiful mind for my whole generation.

It is thou, sweet Lord ! that workest my salvation

And my recover. Therefore, of a congruence,
From hence thou must have my heart and obedience.

Though I be mortal by reason of my offence,

And shall die the death, like as God hath appointed :

Of this am I sure, through his high influence,
At a certain day again to be revived. [moved.
From ground of my heart this shall not be re-
I have it in faith ; and, therefore, I will sing
This anthem to him that my salvation shall
bring.

Tunc sonora voce, provolutis genibus, Antiphonam incipit, O sapientia, quam prosequetur chorus cum organis, eo interim exeunte.

Vel sub eodem tono poterit sic Anglice cantare.

O eternal sapience, that proceedest from the mouth of the highest, reaching forth with a great power from the beginning to the end, with heavenly sweetness disposing all creatures, come now and instruct us the true way of thy godly prudence.

Finit Actus primus.

ACTUS SECUNDUS.

Pa. Cœl. I have been moved to strike man diversely

Since I left Adam in this same earthly mansion.
For why ? he hath done to me displeasures many,

And will not amend his life in any condition ;
No respect hath he to my word nor monition,
But doth what him lust, without discreet advisement,

And will, in no wise, take mine advertisement.

Cain hath slain Abel his brother, an innocent,
Whose blood from the earth doth call to me
for vengeance.

My children, with men, so carnally consent
That their vain working is unto me much
grievance—

Mankind is but flesh in his whole dalliance.
All vice increaseth in him continually;
Nothing he regardeth to walk unto my glory.
My heart abhorreth his wilful misery,
His cankered malice, his cursed covetousness,
His lusts lecherous, his vengeable tyranny,
Unmerciful murther, and other ungodliness.
I will destroy him for his outrageousness;
And not him only, but all that on earth do
stir;

For it repenteth me that ever I made them
here.

Justus Noah. Most Gentle Maker ! with his
frailness somewhat bear ;
Man is thy creature—thyself cannot say nay.
Though thou punish him, to put him somewhat
in fear,
His fault to knowledge, yet seek not his decay.
Thou mayest reclaim him though he goeth
now astray,
And bring him again, of thy abundant grace,
To the fold of faith, he acknowledging his
trespass.

Pa. Cœl. Thou knowest I have given to
him convenient space,
With lawful warnings, yet he amendeth in no
place.

The natural law, which I wrote in his heart,
He hath outraged, all goodness putting apart :
Of health the covenant, which I to Adam made,

He regardeth not, but walketh a damnable trade.

Noah. All this is true, Lord ! I cannot thy words reprove ;
Let his weakness yet thy merciful goodness move.

Pa. Cœl. No weakness is it, but wilful working all,
That reigneth in man through mind diabolical—
He shall have therefore like as he hath deserved.

Noah. Lose him not yet, Lord ! though he hath deeply swerved.
I know thy mercy is far above his rudeness,
Being infinite, as all other things are in thee.
His folly, therefore, now pardon of thy goodness,

And measure it not beyond thy godly pity.
Esteem not his fault farther than help may be ;
But grant him thy grace, as he offendeth so deeply,

Thee to remember, and abhor his misery.
Of all goodness, Lord ! remember thy great mercy [mandment.

To Adam and Eve, breaking thy first commandment thou relievedest with thy sweet promise heavenly, [negligent.

Sinful though they were, and their lives I know that mercy, with thee, is permanent ;
And will be ever, so long as the world endure—
Then close not thy hand from man, which is thy creature.

Being thy subject, he is underneath thy cure ;
Correct him thou mayest, and so bring him to grace.

All lieth in thy hands—to leave or to allure ;

Bitter death to give, or grant most sovereign
solace.

Utterly from man avert not then thy face;
But let him savour thy sweet benevolence
Somewhat, though he feel thy hand for his
offence.

Pa. Cœl. My true servant, Noah, thy
righteousness doth move me
Somewhat to reserve for man's posterity.
Though I drown the world, yet will I save the
lives

Of thee and thy wife, thy three sons and their
wives,
And of each kind two, to maintain you here-
after. [merciful maker !

Noah. Blessed be thy name, most mighty
With thee to dispute it were inconvenient.

Pa. Cœl. Why dost thou say so? be bold
to speak thy intent. [remedy ?

Noah. Shall the other die without any
Pa. Cœl. I will drown them all for their
wilful, wicked folly, [power,

That man hereafter thereby may know my
And fear to offend my goodness day and hour.

Noah. As thy pleasure is, so might it
always be,

For my health thou art, and soul's felicity.

Pa. Cœl. After that this flood have had
his raging passage,

This shall be to thee my covenant everlasting :
The seas and waters so far never more shall
rage [working ;

As all flesh to drown—I will so temper their
This sign will I add also, to confirm the thing.
In the clouds above, as a seal or token clear,
For safeguard of man my rainbow shall appear.

Take thou this covenant for an earnest confirmation

Of my former promise to Adam's generation.

Noah. I will, blessed Lord ! with my whole heart and mind.

Pa. Cœl. Farewell then, just Noah ! here leave I thee behind.

Noah. Most mighty maker ! ere I from hence depart,

[heart.]

I must give thee praise from the bottom of my Whom may we thank, Lord ! for our health and salvation,

But thy great mercy and goodness undeserved ?

Thy promise in faith is our justification,

As it was Adam's, when his heart therein rested ;

[trusted.]

And as it was theirs, which therein also This faith was grounded in Adam's memory,

And clearly declared in Abel's innocence.

Faith in that promise old Adam did justify ;

In that promise faith made Eve to prophecy.

Faith in that promise proved Abel innocent ;

In that promise faith made Seth full obedient.

That faith taught Enos on God's name first to call ;

And made Methuselah the oldest man of all.

That faith brought Enoch to so high exercise

That God took him up with him into paradise.

Of that faith the want made Cain to hate the good ;

And all his offspring to perish in the flood.

Faith in that promise preserved both me and mine ;

So will it all them which follow the same line.

Not only this gift thou hast given me, sweet Lord !

But with it also thine everlasting covenant
 Of trust for ever, thy rainbow bearing record
 Nevermore to drown the world by flood incon-
 stant,
 Making the waters more peaceable and plea-
 Alack ! I cannot to thee give praise condign,
 Yet will I sing here with heart meek and be-
 nign.

*Magna tunc voce Antiphonam incipit, O oriens
 splendor, &c., in genua cadens; quam
 chorus prosequetur cum organis ut supra.
 Vel Anglicè sub eodem tono.*

O most orient clearness, and light shining
 of the sempiternal brightness ! O clear sun of
 justice and heavenly righteousness, come hither
 and illumine the prisoner sitting now in the
 dark prison and shadow of eternal death.

Finit Actus secundus.

INCIPIT ACTUS TERTIUS.

Pa. Cœl. Mine high displeasure must needs
 return to man,

Considering the sin that he doth day by day ;
 For neither kindness nor extreme handling can
 Make him to know me by any faithful way ;
 But still in mischief he walketh to his decay.
 If he do not soon his wickedness consider,
 He is like, doubtless, to perish altogether.
 In my sight he is more venom than the spider
 Through such abuses as he hath exercised,
 From the time of Noah to this same season
 hither.

An uncomely act without shame Ham com-
 When he of his father the secret parts revealed.
 In like case Nimrod against me wrought
 abusion,

As he raised up the castle of confusion.
 Ninus hath also, and all by the devil's illusion,
 Through image-making upraised idolatry,
 Me to dishonour. And now in the conclusion
 The vile Sodomites live so unnaturally,
 That their sin vengeance asketh continually.
 For my covenant's sake I will not drown with
 water,

Yet shall I visit their sins with other matter.

Abraham Fidelis. Yet, merciful Lord ! thy
 graciousness remember [promise :
 To Adam and Noah, both in thy word and
 And lose not the souls of men in so great
 number, [creet goodness.
 But save thine own work, of thy most dis-
 I wot thy mercies are plentiful and endless ;
 Never can they die nor fail, thyself enduring—
 This hath faith fixed fast in my understanding.

Pa. Cœl. Abraham, my servant, for thy
 most faithful meaning,
 Both thou and thy stock shall have my
 plenteous blessing,
 Where the unfaithful, under my curse ever-
 more, [ness sore.
 For their vain working shall rue their wicked-

Abraham. Tell me, blessed Lord ! where
 will thy great malice light ?

My hope is, all flesh shall not perish in thy
 sight.

Pa. Cœl. No, truly, Abraham, thou
 chancest upon the right.
 The thing I shall do I will not hide from thee,
 Whom I have blessed for thy true fidelity—
 For I know thou wilt cause both thy children
 and servants [covenants,
 In my ways to walk, and trust unto my

That I may perform with thee my earnest promise.

Abraham. All that will I do, by assistance of thy goodness.

Pa. Cœl. From Sodom and Gomor the abhominations call [fall—
For my great vengeance, which will upon them Wild fire and brimstone shall light upon them all.

Abraham. Pitiful Maker ! though they have kindled thy fury, [godly.
Cast not away yet the just sort with the un-Paraventure there may be fifty righteous persons [once,
Within those cities—wilt thou lose them all at And not spare the place, for those fifty righteous' sake?

Be it far from thee such rigour to undertake.
I hope there is not in thee so cruel hardness,
As to cast away the just men with the reckless,
And so to destroy the good with the ungodly.
In the judge of all be never such a fury.

Pa. Cœl. At Sodom, if I may find just persons fifty,
The place will I spare for their sakes, verily !

Abraham. I take upon me to speak, here in thy presence, [negligence—
More than become[s] me; Lord ! pardon my I am but ashes, and were loth thee to offend.

Pa. Cœl. Say forth, good Abraham ! for ill dost thou not intend.

Abraham. Happily there may be five less in the same number— [accumber.
For their sakes I trust thou wilt not the rest

Pa. Cœl. If I among them might find but five-and-forty,

Them would I not lose for that just company.

Abraham. What if the city may forty righteous make?

Pa. Cœl. Then will I pardon it for those same forty's sake.

Abraham. Be not angry, Lord, though I speak indiscreetly.

Pa. Cœl. Utter thy whole mind, and spare me not hardily.

Abraham. Paraventure there may be thirty found among them.

Pa. Cœl. May I find thirty, I will nothing do unto them.

Abraham. I take upon me too much, Lord, in thy sight.

Pa. Cœl. No, no, good Abraham ! for I know thy faith is right.

Abraham. No less, I suppose, than twenty can it have?

Pa. Cœl. Could I find twenty, that city would I save.

Abraham. Once yet will I speak my mind, and then no more.

Pa. Cœl. Spare not to utter so much as thou hast in store.

Abraham. And what if there might be ten good creatures found?

Pa. Cœl. The rest for their sakes might so be safe and sound,

And not destroyed for their abomination.

Abraham. O Merciful Maker ! much is thy toleration

And sufferance of sin. I see it now, indeed !
Witsafe yet of favour out of these cities to lead
Those that be faithful, though their flock[s] be
but small.

Pa. Cœl. Lot and his household I will deliver, all
For righteousness' sake, which is of me and not them.

Abraham. Great are thy graces in the generation of Shem. [true faithfulness—

Pa. Cœl. Well, Abraham! well for thy Now will I give thee my covenant or third promise. [ness.

Look thou believe it, as thou covetest righteous-

Abraham. Lord! so regard me, as I receive it with gladness.

Pa. Cœl. Of many peoples the father I will make thee;
All generations in thy seed shall be blessed.
As the stars of heaven, so shall thy kindred be; [dressed.

And by the same seed the world shall be re-In circumcision shall this thing be expressed,
As in a sure seal, to prove my promise true;
Print this in thy faith, and it shall thy soul renew.

Abraham. I will not one jot, Lord! from thy will dissent,
But to thy pleasure be always obedient, [ment.
Thy laws to fulfil, and most precious command-

Pa. Cœl. Farewell, Abraham! for here in place I leave thee.

Abraham. Thanks will I render, like as it shall behove me.

Everlasting praise to thy most glorious name,
Which saved'st Adam through faith in thy sweet promise [same
Of the woman's seed, and now confirmest the In the seed of me. Forsooth! great is thy goodness:

I cannot perceive but that thy mercy is endless

To such as fear thee in every generation,
For it endureth without abbreviation.

This have I printed in deep consideration ;
No worldly matter can rase it out of mind.

For once it will be the final restoration
Of Adam and Eve, with other that hath sinned ;
Yea, the sure health and raise of all mankind.
Help have the faithful thereof, though they be
infected ;

They, condemnation, whereas it is reject.

Merciful Maker ! my crabbed voice direct

That it may break out in some sweet praise to
thee ;

And suffer me not thy due lauds to neglect,
But let me show forth thy commendations free.
Stop not my windpipes, but give them liberty
To sound to thy name, which is most gracious,
And in it rejoice with heart melodious.

Tunc alta voce canit Antiphonam, O rex gentium, choro eandem prosequente cum organis, ut prius.

Vel Anglice hoc modo.

O most Mighty Governor of thy people, and
in heart most desired, the hard rock and true
cornerstone, that of two maketh one, uning the
Jews with the Gentiles in one church, come
now and relieve mankind, whom thou hast
formed of the vile earth.

Finit Actus tertius.

INCIPIT ACTUS QUARTUS.

Pa. Cœl. Still so increaseth the wickedness of man
That I am moved, with plagues, him to confound.
His weakness to aid I do the best I can,
Yet he regardeth me no more than doth an hound. [ground;
My word and promise in his faith taketh no He will so long walk, in his own lusts at large,
That nought he shall find his folly to discharge.
Since Abraham's time, which was my true elect, [cruel;
Ishmael have I found both wicked, fierce, and And Esau in mind with hateful murder infect.
The sons of Jacob to lusts unnatural fell;
And, into Egypt, did they their brother sell.
Laban to idols gave faithful reverence;
Dinah was corrupt through Shechem's violence.
Reuben abused his father's concubine; [law;
Judah gat children of his own daughter-in-Yea, here in my sight went after a wicked line. [withdraw.
His seed Onan spilt, his brother's name to Achan lived here without all godly awe.
And now the children of Israel abuse my power [hour.
In so vile manner that they move me every Moses Sanctus. Pacify thy wrath, sweet Lord ! I thee desire;
As thou art gentle, benign, and patient.
Lose not that people in fierceness of thine ire,
For whom thou hast showed such tokens evident,
Converting this rod into a lively serpent,

And the same serpent into this rod again,
 Thy wonderful power declaring very plain.
 For their sakes also puttest Pharaoh to pain
 By ten diverse plagues, as I shall here declare—
 By blood, frogs, and lice; by flies, death,
 blotches, and blain;
 By hail, by grasshoppers, by darkness, and by
 care;
 By a sudden plague all their firstgotten ware
 Thou slewest in one night for his fierce cruelty.
[goodness.]

From that thy people withhold not now thy
Pa. Cœl. I certify thee, my chosen servant
 Moses,

That people of mine is full of unthankfulness.

Moses. Dear Lord, I know it, alas! yet
 weigh their weakness, [bounteousness.]
 And bear with their faults of thy great
 In a flaming bush, having to them respect,
 Thou appointed'st me their passage to direct;
 And through the Red Sea thy right hand did
 us lead, [indeed.]

Where Pharaoh's host the flood overwhelmed
 Thou went'st before them in a shining cloud
 all day, [their way.]

And in the dark night in fire thou showest'st
 Thou sent them manna from heaven, to be
 their food. [good.]

Out of the hard stone thou gavest them water
 Thou appointed'st them a land of milk and
 honey. [mercy.]

Let them not perish for want of thy great
Pa. Cœl. Content they are not with foul nor
 yet with fair;

But murmur and grudge, as people in despair.
 As I sent manna, they had it in disdain—

Thus of their welfare they many times complain;

Over Amalech I gave them the victory.

Moses. Most Glorious Maker ! all that is to thy glory. [above,

Thou sentest them also a law from heaven
And daily shovest them many tokens of great love.

The brazen serpent thou gavest them for their healing ; [blessing—

And Balaam's curse thou turned'st into a I hope thou wilt not disdain to help them still.

Pa. Cœl. I gave them precepts which they will not fulfil ; [good Lord—

Nor yet knowledge me for their God and So do their vile deeds with their wicked hearts accord,

Whiles thou hast talked with me familiarly, In Sinai's mountain, the space but of days forty ;

Those sights all they have forgotten clearly ; And are turned to shameful idolatry ;

For their God they have set up a golden calf.

Moses. Let me say somewhat, sweet Father ! in their behalf.

Pa. Cœl. I will first conclude, and then say on thy mind.

For that I have found that people so unkind, Not one of them shall enjoy the promise of me For entering the land, but Caleb and Josué.

Moses. Thy eternal will evermore fulfilled be. [Aaron ;

For disobedience thou slewest the sons of The earth swallowed in both Dathan and Abiron.

The adders did sting other wicked persons else

In wonderful number. Thus hast thou punished rebels. [iniquity]

Pa. Cœl. Never will I spare the cursed Of idolatry for no cause, thou mayest trust me.

Moses. Forgive them yet, Lord! for this time, if it may be.

Pa. Cœl. Thinkest thou that I will so soon change my decree? [find me; No, no, friend Moses! so light thou shalt not I will punish them, all Israel shall it see.

Moses. I wot thy people hath wrought abomination; [rogation; Worshipping false gods, to thy honour's de- Yet mercifully thou mayest upon them look, And if thou wilt not, thrust me out of thy book.

Pa. Cœl. Those great blasphemers shall out of my book clean; [dost mean. But thou shalt not so, for I know what thou Conduct my people, mine angel shall assist thee—

That sin at a day will not uncorrected be. And for the true zeal that thou to my people hast,

I add this covenant unto my promises past— Raise them up, I will, a prophet from among them, [them.

Not unlike to thee, to speak my words unto Whoso heareth not that he shall speak in my name,

I will revenge it to his perpetual shame. The Passover lamb will be a token just Of this strong covenant. This have I clearly discussed [ance.

In my appointment this hour for your deliver-

Moses. Never shall this thing depart from
my remembrance.

Laud be for ever to thee, most merciful Lord !
Which never withdrawest from man thy
heavenly comfort,

But from age to age thy benefits doth record
What thy goodness is, and hath been to his
sort.

As we find thy grace, so ought we to report.
And, doubtless, it is to us most bounteous ;
Yea, for all our sins most ripe and plenteous.
Abraham, our father, found the benevolence ;
So did good Isaac in his distress among ;
To Jacob thou wert a guide most gracious ;
Joseph thou savedst from dangerous deadly
wrong ;

[strong ;]

Melchisedec and Job felt thy great goodness
So did good Sara, Rebecca, and fair Rachel,
With Zipporah my wife, the daughter of
Raguel.

To praise thee, sweet Lord ! my faith doth me
compel,

[salvation.]

For thy covenants' sake, wherein rest our
The seed of promise all other seeds excel,
For therein remaineth our full justification.

From Adam and Noah, in Abraham's genera-
tion,

[power ;]

That seed procureth God's mighty grace and
For the same seed's sake, I will sing now this
hour.

*Clara tunc voce Antiphonam incipit, O Em-
manuel, quam chorus (ut prius) prosequetur
cum organis.*

Vel Anglicè canat.

O high King Emmanuel, and our liege lord !
the long expectation of Gentiles, and the mighty

saviour of their multitude, the health and consolation of sinners, come now for to save us, as our Lord and our Redeemer.

Finit Actus quartus.

INCIPIT ACTUS QUINTUS.

Pa. Cœl. For all the favour I have showed Delivering her from Pharaoh's tyranny, [Israel, And giving the land *fluentem lac et mel*, Yet will she not leave her old idolatry, Nor know me for God. I abhor her misery. Vexed her I have with battles and decays : Still must I plague her, I see no other ways.

David Rex Pius. Remember yet, Lord ! thy worthy servant Moses, Walking in thy sight, without rebuke of thee. Both Aaron, Jethro, Eleazar, and Phineas, Evermore feared to offend thy majesty ; Much thou acceptedst thy servant Josue. Caleb and Othniel sought thee with all their heart ; Aiath and Shamgar for thy folk did their part. Gideon and Tola thy enemies put to smart ; Jair and Jephtha gave praises to thy name. These to leave idols thy people did court ; Samson the strongest for his part did the same ; Samuel and Nathan thy messages did proclaim. What though fierce Pharaoh wrought mischief in thy sight—

He was a Pagan, lay not that in our light. I wot the Benjaminites abused the ways of right ; So did Eli's sons, and the sons of Samuel. Saul in his office was slothful day and night ; Wicked was Shimei, so was Ahithophel.

Measure not by them the faults of Israel,
Whom thou hast loved of long time so entirely;

But of thy great grace remit her wicked folly.

Pa. Cœl. I cannot abide the vice of idolatry,
Though I should suffer all other villany. [fall
When Joshua was dead, that sort from me did
To the worshipping of Ashteroth and Baal,
Full unclean idols, and monsters bestial.

David. For it they have had thy righteous punishment;

And for as much as they did wickedly consent
To the Philistines and Canaanites, ungodly
Idolaters, taking to them in matrimony, [tamie.
Thou threwest them under the king of Mesopo-
After thou subduedst them for their idolatry
Eighteen years to Eglon, the king of Moabites,
And twenty years to Jabin, the king of Canaan-
ites. [Midianites;

Oppressed they were seven years of the
And eighteen years vexed of the cruel Am-
monites. [and five

In three great battles, of threescore thousand
Of this thy people, not one was left alive.
Have mercy now, Lord! and call them to re-
pentance.

Pa. Cœl. So long as they sin, so long shall
they have grievance. [thee

David, my servant! somewhat must I say to
For that thou lately hast wrought such vanity.

David. Spare not, blessed Lord! but say
thy pleasure to me. [Bersabe,

Pa. Cœl. Of late days thou hast misused
The wife of Uriah, and slain him in the field.

David. Mercy, Lord! mercy! for doubtless
I am defiled.

Pa. Cœl. I constitute thee a king over Israel,
And thee preserved from Saul, which was thy enemy.

Yea, in my favour so much thou didst excel,
That of thy enemies I gave thee victory;
Philistines and Syrians to thee came tributary.
Why hast thou then wrought such folly in my sight,

Despising my word against all godly right?

David. I have sinned, Lord; I beseech thee, pardon me! [this iniquity,

Pa. Cœl. Thou shalt not die, David, for For thy repentance; but thy son by Bersabe Shall die, forasmuch as my name is blasphemed [esteemed;

Among my enemies, and thou the worse From thy house for this the sword shall not depart.

David. I am sorry, Lord! from the bottom of my heart. [yet compel.

Pa. Cœl. To further anger thou dost me

David. For what matter, Lord? I beseech thy goodness tell.

Pa. Cœl. Why didst thou number the people of Israel? [well?

Supposest in thy mind therein thou hast done

David. I cannot say nay but I have done indiscreetly,

To forget thy grace for a human policy.

Pa. Cœl. Thou shalt, of these three, choose which plague thou wilt have

For that sinful act, that I thy soul may save—
A scarceness seven years, or else three months' exile,

Either for three days the pestilence most vile:

For one thou must have; there is no remedy.

David. Lord! at thy pleasure, for thou art full of mercy.

Pa. Cœl. Of a pestilence then threescore thousand and ten [men.]

In three days shall die of thy most puissant

David. O Lord! it is I which have offended thy grace; [trespass.]

Spare them and not me, for I have done the

Pa. Cœl. Though thy sins be great, thy inward heart's contrition

Doth move my stomach in wonderful condition.

I find thee a man according to my heart;

Wherefore this promise I make thee, ere I depart.

A fruit there shall come forth, issuing from thy body,

Whom I will advance upon thy seat for ever.

His throne shall become a seat of heavenly glory; [sever;

His worthy sceptre from right will not dis-

His happy kingdom of faith shall perish never;

Of heaven and of earth he was author principal,

And will continue, though they do perish all.

This sign shalt thou have, for a token special,

That thou mayest believe my words unfeignedly.

Where thou hast minded, for my memorial,

To build a temple, thou shalt not finish it truly.

But Solomon thy son shall do that action worthy,

In token that Christ must finish everything

That I have begun, to my praise everlasting.

David. Immortal glory to thee, most heavenly King!

For that thou hast given continual victory
 To me, thy servant, ever since my anointing ;
 And also before, by many conquests worthy.
 A bear and lion I slew through thy strength
 I slew Golias, which was six cubits long. [only.
 Against thy enemies thou madest me ever
 strong. [wrong,

My fleshly frailness made me do deadly
 And clean to forget thy laws of righteousness.
 And though thou visitedst my sinfulness among
 With pestilent plagues and other unquietness,
 Yet never tookest thou from me the plenteous-
 ness [plant.

Of thy godly spirit, which thou in me didst
 I, having remorse, thy grace could never want ;
 For, in conclusion, thy everlasting covenant
 Thou gavest unto me for all my wicked sin ;
 And hast promised here, by protestation con-
 stant, [win,

That one of my seed shall such high fortune
 As never did man since this world did begin.
 By his power he shall put Sathan from his hold,
 In rejoice whereof to sing will I be bold.

*Canora voce tunc incipit Antiphonam, O
 Adonai, quam (ut prius) prosequetur chorus
 cum organis.*

Vel sic Anglicè.

O Lord God Adonai, and guide of the faithful house of Israel, which sometime appeared-
 est in the flaming bush to Moses, and to him didst give a law in Mount Sinai, come now for
 to redeem us in the strength of thy right hand.

Finit Actus quintus.

INCIPIT ACTUS SEXTUS.

Pa. Cœl. I brought up children from their first infancy,
Which now despiseth my godly instructions.
An ox knoweth his lord, an ass his master's duty :

But Israel will not know me nor my conditions.
Oh froward people ! given all to superstitions—
Unnatural children, expert in blasphemies,
Provoketh me to hate by their idolatries.
Take heed to my words, ye tyrants of Sodoma ;
In vain ye offer your sacrifice to me. [morrah,
Discontent I am with you, beasts of Go-
And have no pleasure when I your offerings
I abhor your fasts and your solemnity ; [see ;
For your traditions my ways ye set apart ;
Your works are in vain, I hate them from the heart.

Isaias Propheta. Thy city, sweet Lord ! is now become unfaithful ;
And her conditions are turned upside down.
Her life is unchaste ; her acts be very hurtful ;
Her murder and theft hath darkened her renown. [drown

Covetous rewards doth so their conscience
That the fatherless they will not help to right ;
The poor widow's cause come not afore their sight. [night,

Thy peaceable paths seek they, neither day nor
But walk wicked ways after their fantasy.

Convert their hearts, Lord ! and give them thy true light [folly—

That they may perceive their customizable
Leave them not helpless in so deep misery ;

But call them from it, of thy most special grace, {and solace.

By thy true prophets, to their soul's health
Pa. Cœl. First they had fathers, then had

they patriarchs, [monarchs.

Then dukes, then judges, to their guides and
 Now have they stout kings; yet are they wicked
 still,

And will, in no wise, my pleasant laws fulfil.
 Always they apply to idol-worshipping,
 From the vile beggar to the anointed king.

Isaias. For that cause thou hast in two
 divided them;

In Samaria the one, the other in Jerusalem.
 The king of Judah in Jerusalem did dwell;
 And in Samaria the king of Israel.

Ten of the twelve tribes became Samaritans,
 And the other two were Hierosolimitans.

In both these countries, according to their
 doings, [kings.

Thou permittedst them to have most cruel
 The first of Judah was wicked king Rehoboam,
 Of Israel the first was that cruel Jeroboam;
 Abijam then followed, and in the other Nadab,
 Then Baasha, then Etah, then Zimri, Jehoram,
 and Achab.

Then Ahaziah, then Athaliah, then Joas;
 On the other part was Jotham and Ahaz.

To rehearse them all that have done wretchedly
 In the sight of thee, it were long, verily!

Pa. Cœl. For the wicked sin of filthy
 idolatry, [Samarie.

Which the ten tribes did in the land of
 In space of one day fifty thousand men I slew;
 Three of their cities also I overthrew,
 And left the people in such captivity

That, in all the world, they wist not whither
to flee.

The other two tribes, when they from me
went back

To idolatry, I left in the hand of Sesack,
The king of Egypt, which took away their
treasure, [measure.]

Conveyed their cattle, and slew them without
In time of Ahaz, an hundred thousand and
twenty

Were slain, at one time, for their idolatry.

Two hundred thousand from thence were
captive led, [fed.]

Their goods dispersed, and they with penury
Seldom they fail it, but either the Egyptians
Have them in bondage, or else the Assyrians.
And alone they may thank their idolatry.

Isaias. Well, yet, blessed Lord ! relieve them
with thy mercy. [days,

Though they have been ill, by other princes'
Yet good Zedekiah hath taught them goodly
ways. [better ;

When the prince is good the people are the
And as he is nought, their vices are the greater.
Heavenly Lord ! therefore send them the con-
solation [ration.]

Which thou hast covenanted with every gene-
Open thou the heavens, and let the lamb come
hither

Which will deliver thy people altogether.

Ye planets and clouds ! cast down your dews
and rain [plain.]

That the earth may bear out healthful savour

Pa. Cœl. May the wife forget the child of
her own body? [verily !

Isaias. Nay, that she cannot in any wise,

Pa. Cœl. No more can I them which will
do my commandments,
But must preserve them from all inconveniences.

Isaias. Blessed art thou, Lord, in all thy
acts and judgments !

Pa. Cœl. Well, Isaias ! for this thy fidelity
A covenant of health thou shalt have also of
me.

Isaias. For Zion's sake now I will not
hold my peace,
And for Jerusalem to speak will I not cease,
Till that, righteous Lord ! become as a sun-
beam bright, [light.]

And their just savour as a lamp extend his
Pa. Cœl. A rod shall shoot forth from the
old stock of Jesse,

And a bright blossom from that root will arise,
Upon whom always the spirit of the Lord shall
be—

The spirit of wisdom, the spirit of heavenly
practice,

And the spirit that will all goodness devise.

Take this for a sign : a maid of Israel

Shall conceive, and bear that Lord Immanuel.

Isaias. Thy praises condign no mortal
tongue can tell,
Most worthy Maker and King of heavenly
glory !

For all capacities thy goodness doth excel;
Thy plenteous grace no brain can compass
truly;

No wit can conceive the greatness of thy mercy,
Declared of late in David, thy true servant,
And now confirmed in this thy latter covenant.
Of goodness thou madest Solomon, of wit most
pregnant,

Asa and Jehosophat, with good King
Ezechias,
In thy sight to do what was to thee right
pleasant.
To quench idolatry, thou raisedst up Helias,
Jehu, Elisha, Micas and Abdias;
And Naaman Syrus thou purgedest of a lepry.
Thy works wonderful, who can but magnify?
Arise, Jerusalem! and take faith by and by;
For the very light that shall save thee is com-
ing.

The Son of the Lord appear will, evidently;
When he shall resort see that no joy be want-
ing.

He is thy savour and thy life everlasting;
Thy release from sin and thy whole righteous-
ness— [goodness.]

Help me in this song to acknowledge his great
Concinna tunc voce Antiphonam inchoat, O
radix Jesse quam chorus prosequetur cum
organis.

Vel Anglice hoc modo canat.

O fruitful root of Jesse, that shall be set as
a sign among people, against thee worldly
rulers shall fiercely open their mouths. Whom
the Gentiles worship as their heavenly Lord,
come now for to deliver us, and delay the time
no longer.

Finit Actus sextus.

ACTUS SEPTIMUS.

Pa. Cœl. I have with fierceness mankind
ofttimes corrected;
And again I have allured him by sweet pro-
mise;

I have sent sore plagues when he hath me neglected;

And then, by and by, most comfortable sweet-
ness. [eousness

To win him to grace, both mercy and right-
I have exercised; yet will he not amend;

Shall I now lose him, or shall I him defend?

In his most mischief most high grace will I send,

To overcome him by favour, if it may be.

With his abusions no longer will I contend,
But now accomplish my first will and decree.

My word being flesh, from hence shall set him free,

Him teaching a way of perfect righteousness,
That he shall not need to perish in his weakness.

Joannes Baptista. Manasses, Lord, is past
which turned from thee his heart;
Ahaz and Ammon have now no more ado;
Jechonias with other, which did themselves avert

From thee to idols, may now no farther go.

The two false judges, and Baal's wicked priests also,

Phassur and Shemias, with Nebuchadnezzar,
Antiochus and Triphon, shall thee displease no more.

Threescore years and ten thy people, into Babylon,

Were captive and thrall for idols' worshipping.
Jerusalem was lost, and left void of dominion;
Brent was their temple, so was their other building—

Their high priests were slain, their treasure came to nothing:

The strength and beauty of thine own heritage.
Thus didst thou leave them in miserable bond-
age.

Oft had they warnings, sometimes by Ezekiel,
And other prophets, as Isaias and Jeremiah ;
Sometimes by Daniel, sometimes by Hosea and

Joel, [Zephaniah,

By Amos and Obadiah, by Jonah and by
By Nahum and Micah, by Haggai, and by
Zachariah,

By Malachi, and also by Habakkuk,
By Olda the widow, and by the prophet Baruch.
Remember Josias which took the abomination
From the people ; then restoring thy laws again.
Of Rechab consider the faithful generation,
Whom to wine-drinking no friendship might
constrain. [certain ;

Remember Abimelech, the friend of truth
Zerubabel the prince, which did repair the
temple ;

And Jesus Josedec, of virtue the example.
Consider Nehemiah and Esdras the good scribe ;
Merciful Tobiah and constant Mordecai ;
Judith and queen Esther of the same godly
Devout Mathias and Judas Macabeus. [tribe ;
Have mind of Eleazar, and then Joannes Hir-
canus—

Weigh the earnest faith of this godly com-
pany

Though the other clean fall from thy memory.

Pa. Cœl. I will, John, I will ! for as I said
afore,

Rigour and hardness I have now set apart,
Minding from henceforth to win man evermore ;
By wonderful kindness to break his stubborn
heart,

And change it from sin. For Christ shall suffer smart

In man's frail nature for his iniquity—

This to make open my messenger shalt thou be.

J. Bapt. As thy pleasure is, so, blessed Lord ! appoint me;

For my health thou art and my soul's felicity.

Pa. Cœl. Long ere I made thee I thee predestinate; [grace.

Before thou wert born I thee endued with In thy mother's womb wert thou sanctificate By my godly gift, and so confirmed in peace A prophet, to show a way before the face Of my most dear Son, which will come thee until.

Apply thee apace thine office to fulfil ; [gence ; Preach to the people, rebuking their negligencie Dop them in water, they acknowledging their offence ; [doth come.]

And say unto them, “ The kingdom of God

J. Bapt. Unmeet, Lord ! I am, *Quia puer ego sum.*

And (other than that), alack ! I have no science Fit for that office ; neither yet clean eloquence.

Pa. Cœl. Thou shalt not say so, for I have given thee grace, [place—

Eloquence, and age to speak in the desert Thou must do therefore as I shall thee advise. My appointed pleasure forth utter in any wise ; My strong mighty words put I into thy mouth ; Spare not, but speak them to east, west, north, and south.

Hic extendens Dominus manum, labia Joannis digito tanget, ac ori imponet auream linguam. Go now thy way forth, I shall thee never fail ; The spirit of Elias have I given thee already.

Persuade the people that they their sins bewail;

And, if they repent their customizable folly,

Long shall it not be ere they have remedy.

Open thou their hearts; tell them their health is coming—

As a voice in desert, see thou declare the thing:

I promise thee, sure, thou shalt wash him among them

In Jordan, a flood not far from Jerusalem.

J. Bapt. Show me yet, good Lord! whereby shall I know that man

In the multitude which will resort to Jordan.

Pa. Cœl. In thy mother's womb of him hadst thou cognition.

J. Bapt. Yea, that was in spirit; I would now know his person.

Pa. Cœl. Have thou no fear, John! him shalt thou know full well;

And one special token afore will I thee tell.

Super quem videris spiritum descendentem et manentem

Super eum, hic est qui baptizat spiritu sancto.

Among all other, whom thou shalt baptize there,

Upon whom thou seest the Holy Ghost descend
In shape of a dove, resting upon his shoulder,
Hold him for the same that shall the world amend

By baptism of spirit; and, also, to man extend
Most special grace. For he must repair his
Restoring again the justice original. [fall,
Take now thy journey, and do as I thee advise:
First preach repentance, and then the people baptize.

J. Bapt. High honour, worship, and glory
be unto thee,
My God eternal, and patron of all purity—
Repent, good people! for sins that now are
past;
The kingdom of heaven is at hand very nigh;
The promised light to you approacheth fast;
Have faith, and apply now to receive him
boldly.
I am not the light; but, to bear testimony
Of him am I sent, that all men may believe
That his blood he will for their redemption
give.
He is such a light as all men doth illumine
That ever were here, or shall be after this.
All the world he made by his mighty power
divine;
And yet that rude world will not know what
he is.
His own he entering is not regarded of his.
They that receive him are God's true children
plain,
In spirit regenerate, and all grace shall attain.
Many do reckon that I, John Baptist, am he—
Deceived are they; and that will appear in
space. [me]
Though he come after, yet he was long afore
We are weak vessels; he is the well of grace;
Of his great goodness all that we have we pur-
chase.
By him are we like to have a better increase
Than ever we had by the law of Moses. [ness—
In Moses' hard law we had not else but dark-
Figure and shadow. All was not else but night;
Punishment for sin; much rigour, pain and
roughness.

An high change is there, where all is turned
to light;

Grace and remission anon will shine full bright.
Never man lived that ever see God afore,
Which now in our kind man's ruin will restore.
Help me to give thanks to that Lord evermore,
Which am unto Christ a crier's voice in the
desert,

[before;

To prepare the paths and highways him
For his delight is on the poor simple heart.

That innocent lamb from such will never de-
part,

As will faithfully receive him with good mind.
Let our voice then sound in some sweet musical
kind.

*Resona tunc voce Antiphonam incipit, O clavis
David, quam prosequetur chorus cum or-
ganis, ut prius.*

Vel in Anglico sermone sic:

O perfect key of David, and high sceptre of
the kindred of Jacob, which openest, and no
man spereth; thou speakest, and no man
openeth; come and deliver thy servant man-
kind, bound in prison, sitting in the darkness
of sin and bitter damnation.

BALEUS *prolocutor.*

The matters are such, that we have uttered
here,

As ought not to slide from your memorial.
For they have opened such comfortable gear
As is to the health of this kind universal—
Graces of the Lord and promises liberal,
Which he hath given to man for every age,
To knit him to Christ, and so clear him of
bondage,

As St. Paul doth write unto the Corinthians plain.

Our forefathers were under the cloud of darkness, [remain;

And unto Christ's days did in the shadow Yet were they not left, for of him they had promise, [less.

All they received one spiritual feeding doubt- They drank of the rock which them to life re-freshed, [fessed.

For one saving health in Christ all they con-In the woman's seed was Adam first justified; So was faithful Noah; so was just Abraham—The faith in that seed in Moses forth multi-plied;

Likewise in David and Esay, that after came; And in John Baptist, which showed the very lamb. [justice,

Though they see afar, yet all they had one One Mass (as they call it), and in Christ one sacrifice.

A man cannot here, to God, do better service Than on this to ground his faith and under-standing. [price;

For all the world's sin alone Christ paid the In his only death was man's life always resting, And not in will-works, nor yet in man's de-serving—

The light of our faith makes this thing evident, And not the practice of other experiment.

Where is now free-will, whom the hypocrites commend? [pleasure,

Whereby they report they may, at their own Do good of themselves, though grace and faith be absent,

And have good intents their madness with to
measure!
The will of the flesh is proved here small
treasure;
And so is man's will, for the grace of God
doth all—
More of this matter conclude hereafter we shall.

[*Thus endeth this tragedy or interlude, manifesting the chief promises of God unto man by all ages in the old law, from the fall of Adam to the incarnation of the Lord Jesus Christ.*
Compiled by John Bale Anno Domini 1538.

JOHN BAPTIST'S
PREACHING
IN THE WILDERNESS

Interlocutors:

PATER CŒLESTIS, *i.e.*, THE HEAVENLY FATHER
JOANNES BAPTISTA, JOHN BAPTIST
PUBLICANUS, THE PUBLICAN
PHARISÆUS, THE PHARISEE
JESUS CHRISTUS, JESUS CHRIST
TURBA VULGARIS, THE COMMON PEOPLE
MILES ARMATUS, THE SOLDIER
SADDUCÆUS, THE SADDUCEE



JOHN BAPTIST'S PREACHING IN THE WILDERNESS

PRÆFACIO.

BALEUS PROLOCUTOR.

The kingdom of Christ will now begin to
spring,

Which is the preaching of his New Testament.
Now shall Messias, which is our heavenly king,
Appear to the world in manhood evident.

Whose wholesome coming John Baptist will
prevent,

Preaching repentance, his highway to prepare ;
Which now we intend before you to declare.

The law and Prophets draweth now fast to an
end, [coming.

Which were but shadows and figures of his
Now shall he approach that all grace will ex-
tend

Of clean remission ; our caution will he bring
To pacify God, his father everlasting.

By shedding his blood all things shall he renew,
Making one people of the Pagan and the Jew.
For, so much as we are given to novelties

Of very nature, let us ourselves apply
To accept these news and heavenly verities ;
Which are, for our sin, most sovereign remedy ;
And for our souls' health so highly necessary,
That without knowledge of them, we cannot
have

BALE

K

A true faith in him which died our souls to
save.

When man had sinned, the hard precepts of
the law

Moses proclaimed; the Prophets gave moni-
tions. [draw,

But none of them all, to the heavenly kingdom
Till John Baptist come, with clearer exposi-
tions.

The publicans then leave their ill dispositions
Unto Christ to come, and his most holy
Gospel,

Where the froward sects continually rebel.

Ye shall see Christ here submit himself to
baptism [wise,

Of John his servant, in most meek humble
In poorness of spirit; that we should follow
him

Whose lowly doctrine the hypocrites despise.

Follow him, therefore, and shun their devilish
practice;

Be gentle in heart, and bear your good intent
Towards his Gospel and godly testament.

INCIPIT COMŒDIA.

Joannes Baptista. As a messenger I come,
to give you warning [redeemer,

That your lord, your king, your saver and
With health, grace and peace, to you is hither
coming.

Apply ye, therefore; delay the time no longer;
But prepare his way, making the rough paths
smoother. [again;

Strike down the mountains; fill up the valleys

For all men shall see their merciful saver plain.
The seat of David—which is the Father
Heavenly—

He cometh to possess as a ruler spiritual;
And in Jacob's house to reign continually;
Which is, of his church, the number universal,
Not only of Jews but faithful believers all.
That congregation will he evermore defend;
And of his kingdom shall never be an end.

Turba vulgaris. At these new tidings, which
this good man doth bring,
My heart, within me, for joy doth leap and
spring.

Publicanus. O mighty maker! what com-
fort to us is this?

Thine own son to send to reform that is amiss.

Miles armatus. Such comfort to me as I
cannot express, [no less.]

Of tongues though I had three thousand and
J. Bapt. Approach nigher, friends, and tell
me what ye say.

Turba vul. Ye told us, methought, we
should prepare a way
For the Lord's coming. Was not your saying
so?

J. Bapt. My preaching was it; from it can
I not go, [truly]
For grounded it is on God's mighty word,
Uttered long afore by the prophet Esaye.

Publicanus. I pray ye tell us what ye mean
by that way?

J. Bapt. Your conversation, which is in
a sore decay; [pride,
Lay apart your wrath, your covetousness and
Your lusts unlawful, with your other sins
beside;

Knowledge your trespass, and cease from doing ill;

Flee men's traditions, and God's high laws fulfil.

[his]

Make ye straight the paths; let every man have In no wise revenge when man use ye amiss.

Seek God, your father, in spirit and verity,

But not in shadows, as doth the Pharisee

Which by outward works looketh to be justified;

[tried.]

And neither by faith nor by God's word will be Ever deep valley to much more height will grow;

[full low.]

The mountains and hills shall be brought down Miles. What mean ye by that? I pray ye heartily tell!

J. Bapt. Meekness will arise, and pride abate by the Gospel:

The simple fyther shall now be notable;

The spiritual Pharisee a wretch detestable;

The wise and learned the idiot will deface;

Sinners shall exceed the outward saints in grace;

Abjects of the world in knowledge will excel The consecrate rabbis by virtue of the Gospel. The poor man, by faith, shall very clearly deem The clause that will hard unto the lawyer seem; All that, aforetime, untoward did remain, The rule of God's word will now make straight and plain.

The covetous juror shall now be liberal;

The malicious man will now to charity fall;

The wrathful hater shall now love earnestly;

To temperate measure men will change glut-tony;

[vail.]

Pride shall so abate that meekness will pre-

Lechery shall lie down, and cleanness set up
sail;

Slothfulness shall slide, and diligence arise
To follow the truth, in godly exercise.

Prepare ye, therefore, so fast as ever ye can
To this lord, which will renew ye every man,
In case ye repent the folly that is past.

Omnes una. Sorry are we for it, and will
be to our last.

J. Bapt. What are ye? tell me, each
person severally.

Turba vul. I do represent the common
people of Jewry;

In sweat of my brows my living I procure
By daily labours; and mind so to endure.

Publicanus. A publican I am, and much
to live by pollage;

For my office is to gather tax and tollage.
Much am I hated of the Pharisee and Scribe
For axing tribute, it judging unlawful bribe.

Miles. A soldier I am, or valiant man of
war, [quer.]

The land to defend, and his enemies to con-
When my wages are too little for my expense,
To get a booty I spare no violence.

J. Bapt. For God's love repent, and turn
ye to the Lord; [stored.]

That, by him, ye may to his kingdom be re-

*Ad Deum convertitur turba vulgaris, et
peccata sic confitetur.*

Turba vul. I know, blessed Lord! by plain
experiment, [sore.]

Most nigh unto health is he that showeth his
Wherfore I confess, in place here evident,
The sinful living that I have used afore.
A wretched sinner I have been evermore—

Unthankful to thee; to man uncharitable;
And, in all my works, both false and deceivable.

Hunc tunc baptisat Joannes flectentem genua.

J. Bapt. Then take my baptism, which is
a preparation [tion.
Unto faith in Christ, wherein rest your salva-
To Christ's Gospel your conversation apply;
And learn, by this sign, with him to live and
die.

Turba vul. Mine usage (ye know) is out-
ward and externe, [learn.
Some godly precepts for that fain would I
J. Bapt. I will not move ye to offer calf
nor goat,
But to charity, which is of higher note;
With no sacrifice is God more highly pleased
Than with that good heart whereby the poor
is eased;
For that he accepteth, as though himself it had.

Turba vul. This healthsome counsel maketh
my heart joyful and glad.
J. Bapt. He that hath two coats let him
give one to the needy; [hungry.
And he that hath victual likewise relieve the
Help always the poor with herbour, food, and
apparel, [counsel—

With succour, solace, with doctrine and ghostly
These things done in faith may mollify God's
ire. [my desire !

Turba vul. Farewell to ye, then; for I have
Eo exeunte, Publicanus coram Deo peccatum agnoscit.

Publicanus. Thy word, blessed Lord ! by
this good man declared,
Causeth my conscience of sin to have remorse;

And to remember how that I have not spared
The poor to oppress, by cruelty and force.
I consider yet how I oft have been hoarse
Crying for custom, exacting more than due—
To my neighbour, Lord ! I have been full un-
true.

*Illum tunc baptisat Joannes incurvantem
genua.*

J. Bapt. Be baptised then in token of re-
pentance;
And take to ye faith with a new remembrance ;
Thinking, by this sign, ye are from henceforth
bound
Vices to resist, accepting Christ for your
ground.

Publicanus. Give me some precept or rule
whereon to stay,
That I, in my sort, my Lord God may obey.

J. Bapt. I will not bind ye your substance
to dispense,
But I require you to abstain from violence.
Though your office be to gather and to pull,
Yet be no tyrant, but rather merciful—
A good way this were for your estate, I think.

Publicanus. Perform it I shall; I would,
else I should sink.

J. Bapt. For your pains ye have appointed,
by the emperor,
Your stipend wages; no creature ye ought to
devour.

For God's love, therefore, do no man injury
In taking tollage, advantage to have thereby ;
None otherwise than it is to you prescribed.

Publicanus. By me, from henceforth, nought
from the poor shall be bribed.

Eo decedente, Miles sua confitetur scelera.

Miles. Experience doth show whereas are
good monitions,
May be avoided all jeopardy and danger.
At this man's counsel, all sinful dispositions
I will, therefore, change to a life (I hope) much
better.

No man so wicked, nor so far out of order
As I, wretch, have been in murder, rape, and
theft. [be left.

Sweet Lord! forgive me, and those ways shall
Illum tunc baptisat Joannes in genua pro-
cumbentem.

J. Bapt. This baptism of mine to you doth
represent [pent.
Remission in Christ, in case your sins ye re-
In his blessed death it assureth you of grace,
Sealing your passport unto the higher place.

Miles. My maker I thank, of his most
special gift, [drift.
For my usage now show me some ghostly
J. Bapt. Of war ye have laws—use them
with right always;

Do not spoil nor rape, take no unlawful preys;
The office ye have for the public unity,
Mind to exercise to the land's tranquillity—
Ye may thus please God, in doing yourfeat
right well.

Miles. Father, go forward! for I much
delight your counsel.

J. Bapt. For the public peace God's law
doth you permit [abuse it.
Strong weapon to wear, but in no case to
If ye mind, therefore, of God to avoid the
danger, [stranger,
For covetous lucre hurt neither friend nor
But with your wages each man be satisfied.

Miles. Praise be to the Lord ! I am much edified.

Eo locum deserente, intrant Pharisæus ac Sadducæus. Interim Joannes Baptista alloquitur populum.

J. Bapt. Of Christ to tell you, with the difference of our baptism—

I wash in water, but remission is of him.

My baptism is a sign of outward mortifying ;
A grace is his baptism of inward quickening.

The baptism of me is the baptism of repentance ;

His baptism in faith bringeth full recoverance.

My doctrine is hard, and full of threatenings ;
His words are demure, replete with wholesome blessings.

I fear the conscience, with terror of the law ;
He, by the Gospel, man's soul will gently draw.
A knowledge of sin the baptism of me to teach ;
Forgiveness by faith will he hereafter preach.

I open the sore ; he bringeth the remedy.

I stir the conscience ; he doth all pacify.

As Esaye saith, I am the crier's voice ;
But he is the word and message of rejoice.

The lantern I am ; he is the very light ;

I prepare the way, but he maketh all things perfect.

In vicem alloquuntur.

Pharisæus. As is said abroad, this fellow preacheth new learning ;

Let us dissemble to understand his meaning.

Sadducæus. Well pleased I am that we examine his doings ; [our livings,
His doctrine, paraventure, might hinder else
But in our working we must be somewhat crafty.

Phar. Tush ! thou shalt see me undermind
him very finely.

Et vertens se ad Joannem, dolose illum allo-
quitur.

God bless ye, father ! and prosper your busi-
ness.

J. Bapt. Ye are welcome both, so that ye
mind any goodness.

Sad. No harm we intend ; ye may trust
us and ye will.

J. Bapt. Ye show to the world as though
ye could do no ill ; [hearts,
But the Lord doth know what ye have in your
And secretly how ye play most wicked parts.
Whereas sects remain the spirit of God cannot
Whose kind is to knit by a perfect unity. [be,

Phar. That taunt have I once, because I am
a Pharisee.

Sad. My part is no less, for I am also a
Sadducee.

We will thou know it : our religions are wor-
shipful.

J. Bapt. Not so worshipful but much more
false and deceitful ;

An outward pretence ye have of holiness,
Which is, before God, a double wickedness.

Phar. A very wretch art thou, such virtu-
ous men to despise,
As the laws of God, to his people doth devise.
We Pharisees are those which sit in Moses'
seat

As interpreters, the holy Scriptures to treat.

J. Bapt. And them ye corrupt with your
pestilent traditions ;
For your belly's sake have you false exposi-
tions.

Sad. What sayst thou to me? which, in
one point, do not swerve [serve!
From Moses' five books, but every jot we ob-
Thinkest not us worthy the glorious name we
bear [out fear!

Of righteous Sadducees? Say thy mind with-
J. Bapt. I say this unto you: your observa-
tions are carnal; [at all.

Outward works ye have, but in spirit nothing
Ye walk in the letter like painted hypocrites;
Before God ye are no better than sodomites.

De Christi baptismo. Sinners offending of
weakness, doubt, or ignorance,
Of pity God pardoneth. But where he findeth
resistance [most,
Against the plain truth, there will he punish
For a wickedness that is against the Holy
Ghost; [forgiveness;
And that reigneth in you which never hath
For enemies ye are to that ye know righteousness.

Phar. Avaunt, beggar, avaunt! becometh
it thee to prate,
So unmannerly, against our comely estate,
Which is known to be so notable and holy?
Thou shalt be looked on, I promise thee,
surely!

Sad. Our worthy decrees the knave doth
not regard; [heard.
But practiseth new laws, such as were never
By whose authority doest thou teach this new
learning? [a reckoning.

Doubt not but shortly thou wilt be brought to
J. Bapt. Ye generation of vipers! ye mur-
therers of the prophets!

Ye Lucifers proud, and usurpers of high seats!

Never was serpent more stinging than ye be;
 More full of poison, nor inward cruelty!
 All your study is to pursue the verity;
 Such is your practice, deceit, and temerity.
 You boast yourselves much of righteousness
 and science, [gence,
 And yet none more vile, nor fuller of negli-
 How can ye escape the vengeance that is com-
 ing [ing?
 Upon the unfaithful which will admit no warn-
 Neither your good works, nor merits of your
 fathers, [behavers,
 Your fastings, long prayers, with other holy
 Shall you, afore God, be able to justify
 Your affections inward, unless ye do mortify.
 And, therefore, show forth the due fruits of
 repentance; [habundance.
 Not in words only, but from the heart's
 Forsake your malice, your pride and hypocrisy,
 And now exercise the fruitful deeds of mercy.

Phar. It become not thee to show what we
 shall do,
 We knowing the law, and the prophecies also.
 Go, teach thy old shoes! like a busy prattling
 fool; [school:
 For we will none be of this new fangled
 We are men learned; we know the ancient
 laws [two straws.
 Of our forefathers; thy news are not worth
 Sad. The offspring we are of the noble
 father Abraham,
 And have the blessing, so many as of him
 came. [mich,
 We cannot perish though thou prate never so
 For we are righteous, well learned, famous,
 and rich.

J. Bapt. Great folly is it of Abraham so to boast;

Where his faith is not, the kindred is soon lost.
Ye are Abraham's children, like as was Ishmael,
Only in the flesh, to whom no blessing fell.
It profiteth you little of Abraham to bear name
If ye be wicked; but rather it is your shame.
And as touching Abraham, the Lord is able to raise,

[praise.]

Of stones in the way, such people as shall him
The Gentiles can he call, whom ye very sore despise,

[devise.]

To Abraham's true faith, and graces for them
No heart is so hard but he can it mollify;
No sinner so ill but he may him justify.

Phar. Yea, he told thee so; thou art next
of his counsel, [and in hell,
And knowest what he mindeth to do in heaven
Now, forsooth! thou art a jolly Robin Bell.

Sad. With a little help, of an heretic he will smell.

J. Bapt. I see it very well, against God's truth ye are bent; [pent,
And come not hither your wicked ways to re-
For that prince's sake that will clear us of care;
But your coming is to trap me in a snare.

Sad. We know him not, we; nor will not
know him indeed; [seed
But when he shall come, if he do sow such
As thou hast done here, he may chance to have ill speed.

J. Bapt. Beware if ye list! the axe is put to the root; [boot.
With the Lord to mock it will ye no longer
Every withered tree that will give no good fruit
Shall up, which are you, of all grace destitute;

And shall be thrown forth into everlasting fire,
Where no help can be, for no price nor desire.

Phar. A lewd knave art thou; ill doctrine
dost thou teach;
We will so provide thou shalt no longer preach.

Sad. If we do not see for this gear a direc-
tion,
This fellow is like to make an insurrection;
For, to his new learning, an infinite company
Of worldly rascals come hither suspiciously.

Phar. Indeed they do so, and, therefore,
let us walk,
Upon this matter more deliberately to talk.

J. Bapt. The nature of these is still like as
it hath be;
Blasphemers they are of God and his verity.
Here have I preached the baptism of repen-
tance; [sance.]

After me he cometh that is so much more puise-
For all my austerity of life and godly purpose,
Worthy I am not his latchets to unloose.

He will you baptise in the Holy Ghost and fire,
Making you more pure than your heart can
desire.

His fan is in hand; which is God's judgment,
Unto him committed by his Father Omnipotent.
He will from his floor, which is his congrega-
tion,

Sweep away all filth and false dissimulation.
Clean will he seclude the disguised hypocrites,
And restore again the perfect Israelites.

He will bring the wheat into his barn or
garner, [father.]
The children of faith to the kingdom of his
The chaff unprofitable, which are the unfaith-
ful sort,

Into hell shall go, to their sorrowful discom-
fort.

Jesus Christus. I am Jesus Christ, the son
of the living God, [substance.
The light of His glory, the image of His
Though He to this day hath plagued man with
the rod, [vengeance,
Yet now, for my sake, he has withdrawn all
All vigour, all fierceness, with his whole heart's
displeasance;
Sending me hither, of his benevolence,
To suffer one death for all the world's offence.
The time prefixed of my celestial Father
Is now performed; I reigning in this nature,
Borne of a woman—yea, of a virgin rather—
Subject to the law, for man which is unpure,
From death damnable his pardon to procure;
That he may receive the high inheritance
Due to the children of his choice or allowance.
If ye will needs know wherefore I am incarnate,
It is to be head of your whole congregation;
To make means for ye to pacify the hate,
To be the high priest that shall work your
salvation; [consolation.
Your guide, your comfort, your health, your
I come not to judge, nor slay, but all to save:
Come, therefore, to me all you that life will
have.
I am become flesh for mine own promise sake;
Without man's seed born his kind to sanctify;
Of sinner's lineage the sinners quarrel to take;
Of patriarchs and kings, as a father and guide
heavenly; [worldly;
Poor, that ye should think my kingdom nothing
In flesh, to the spirit, that the Gospel should
ye bring,

Believing by me to have the life everlasting.
Ye worldly people ! learn gentleness of me ;
Which, though I am God, unto the father
coequal,

I took this nature, with all discommodity,
Myself to humble as a creature here mortal ;
To raise ye to God, from your most deadly fall.
Let this example be grafted first in your wit,
How I, for baptism, to John myself submit.

J. Bapt. By the holy Ghost assured I am,
this hour,

That this man is he which is of the higher
power ;
Whom I have preached, the lamb of innocency,
Whose shoe to unloose myself is far un-
worthy—

From whence do ye come ? I pray ye tell to me.

Jesus Christus. From Nazareth this hour, a
city of Galilee,

From my mother's house, the heavenly father
from hence

To obey and serve with most due reverence.

J. Bapt. Your intent or mind fain would I
understand.

Jesus Christus. To receive with other the
baptism of thy hand.

*Hic protensis manibus baptismo illum pro-
hibet.*

J. Bapt. Require not of me, I desire thee,
instantly [worthy.

To presume so far; for, doubtless, I am un-
I, a carnal sinner, ought to have baptism of
thee, [me?

My Lord and Saviour ! And dost thou ask it of
Pardon me, sweet Lord ! for I will not so
presume.

Jesus Christus. Without presumption that office shalt thou adsume.

J. Bapt. The baptism of me is but a shadow or type;

Such is thy baptism as away all sin doth wipe. I give but water; the spirit, Lord! thou dost bring.

Low is my baptism; thine is an heavenly thing. Now thou art present it is meet my baptism cease;

And thine to flourish, all sinners' bonds to release.

Me, thy poor servant, replenish here with grace;

And require me not to baptise thee here in place.

Jesus Christus. John! suffer me now in this to have my will;

For us it behoveth all righteousness to fulfil.

That is to say, me, as well as these my servants, [tenants.

The great grand captain so well as his poor I come not hither to break the laws of my father— [rather.

As thy baptism is one—but to confirm them If I, by the law, in youth was circumcised,

Why should I disdain this time to be baptised?

The Pharisees abhor to be of the common sort; But I may not so, which come for all men's comfort. [all—

I must go with them; they are my brethren He is no good captain that from his army fall.

J. Bapt. They are sinners, Lord! and from good living wide.

Jesus Christus. The more need is theirs to have me for their guide.

I will go afore that they may follow me
 Which shall be baptised, and think me for to be
 Their mate or brother, having their livery
 token,

Which is thy baptism, as thyself here hath
 spoken.

Take water, therefore, and baptise me this
 hour, [power,
 That thy baptism may take strength of higher
 The people to mark unto my kingdom
 heavenly.

J. Bapt. Then, blessed Saviour ! thy
 servant here sanctify.

Jesus Christus. The man which have faith
 lacketh no sanctification

Necessary and meet for his health and salva-
 tion— [me.

Thine office, therefore, now execute thou on
Hic Joannem sublevat Jesus, ac eius bap-
tismo se submittit.

J. Bapt. I baptise thee, Lord ! by such
 authority [ness ;
 As thy grace hath given to my poor simple-
 Only to obey the high request of thy good-
 ness.

In terram procumbens Jesus, tunc dicit, Deo
gratias.

Jesus Christus. This office, Father ! which
 I in this mortal nature
 Do take upon me, at thy most high appoint-
 ment, [hature,
 For man's salvation, here to appease thy
 So prosper forward that it be to thy intent,
 And to thy people fit and convenient ;
 And that thou witsave, by thy most fatherly
 power,

Thy son to commend unto the world this hour.

Descendit tunc super Christum spiritus sanctus in columbae specie, et vox patris de cœlo audietur hoc modo :

Pa. cœl. This is mine own Son, and only heart's delight;

My treasure, my joy, beloved most entirely.

This is he which hath procured grace in my sight

For man that hath done most wilful traitory.

Alone it is he that me doth pacify;

For his only sake with man am I now content,
To be for ever at a full peace and agreement.

I charge ye : to him give diligent attendance;
Hear his monitions; regard his heavenly doctrine;

In men's traditions look ye have no affiance;

Nor in Moses' law, but as he shall define.

Hear him, believe him, draw only after his line;

For he alone knoweth my purpose towards you,
And none else but he—hear him therefore only now.

Tunc cœlum inspiciens Joannes, incurvat genua. [splendiferous !

J. Bapt. O time most joyful ! day most
The clearness of heaven now appeareth unto us. [seen ;

The Father is heard; and the holy Ghost is
The Son incarnate to purify us clean.

But this we may see, the Gospel once received,
Heaven openeth to us, and God is highly pleased. [accord,

Let us sing, therefore, together with one
Praising these same three, as one God and good Lord !

*Et expansis ad cœlum manibus canit
Joannes.*

Glory be to the Trinity,
The Father, the Son, and Spirit living,
Which are one God in persons three;
To whom be praise without ending.

BALEUS PROLOCUTOR.

*This visible sign do here to you declare
What things pleaseth God, and what offendeth
his goodness.*

*The world hath proud hearts, high minds, with
such like ware:*

God only regardeth the spirit of lowliness.

*Mark in this Gospel, with the eyes of simple-
ness:*

*Adam, by his pride, did paradise up spere;
Christ hath opened heaven by his great meek-
ness here.*

*John was a preacher—note well what he did
teach:*

*Not men's traditions, nor his own holy life,
But to the people Christ Jesus did he preach,
Willing his Gospel among them to be rife;
His knowledge heavenly, to be had of man and
wife.*

*But who received it? The sinful commonalty—
Publicans and sinners, but no painted Pharisee.*

*The way that John taught was not to wear
hard clothing,*

To say long prayers, nor to wander in the desert,
Or to eat wild locusts. No! he never taught such thing.
His mind was that faith should purify the heart.
My ways (saith the Lord) with men's ways have no part—
Man's ways are all things that are done without faith;
God's way is his word, as the holy Scripture saith.

If ye do penance, do such as John doth counsel;
Forsake your old life, and to the true faith apply.

Wash away all filth, and follow Christ's Gospel.
The justice of men is but an hypocrisy;
A work without faith, an outward vainglory.
An example here ye had of the Pharisees,
Whom John compared to unfruitful, withered trees.

Give ear unto Christ; let men's vain fantasies go,
As the father bade by his most high commandment;
Hear neither Francis, Benedict, nor Bruno,
Albert, nor Dominic, for they new rulers invent;
Believe neither Pope, nor priest of his consent;
Follow Christ's Gospel, and therein fructify
To the praise of God, and his son Jesus glory.

*Thus endeth thys brief Comedy or Enterlude
of Johan Baptystes preachynge in the wyldernesse,
openyng the craftye assaultes of the
hypocrytes, with the gloryouse Baptysme of
Jesus Christ.*

Compiled by Johan Bale, Anno M. D. XXXVIII.

B1000

A brefe Comedy or enter-

lude concernyng the temptacyon of our

lorde and savor Ihesus Christ by Sarban in the des-

sart, Compryed by Johan Vale, Anno

M. D. XXXVIII.



Jesug was led from thens of the spie-
ce into the wyldernes, to be tempted of the devyll. And when
he had fasted fourty dayes and fourty nyghres, he
was at last an hungered.
Matthew viii.

Interlocutores;

Ihesus Christus,

Angelus primus,

Satantator;

Angelus alter,

Baleus Prolocutor,



[Reduced Facsimile of Title-page of "The Temptation of Our Lord," from a unique Copy now in the Bodleian Library.]

A Brief Comedy or Interlude concerning the
Temptation of our Lord and Saviour, Jesus
Christ, by Satan in the desert.
Compiled by John Bale, ANNO M.D. XXXVIII.

*Jesus was led from thence of the spirit into the wilderness,
to be tempted of the devil.*

*And when he had fasted forty days and forty nights, he
was at last an hungered.—MATTHEW IV.*

Interlocutores

JESUS CHRISTUS	SATAN TENTATOR
ANGELUS PRIMUS	ANGELUS ALTER
BALEUS PROLOCUTOR	



THE TEMPTATION OF OUR LORD

PRÆFATIO.

BALEUS PROLOCUTOR.

After his baptism, Christ was God's son declared

By the Father's voice, as ye before have heard ;
Which signifieth to us that we, once baptised,
Are the sons of God by His gift and reward.
And, because that we should have Christ in
regard,

He gave unto him the mighty authority
Of his heavenly word, our only teacher to be.
Now is he gone forth into the desert place
With the Holy Ghost, his office to begin ;
Where Satan, the devil, with his assaults
apace,

With colours of craft, and many a subtle gin,
Will undermine him ; yet nothing shall he win
But shame and rebuke in the conclusion final :
This tokeneth our raise, and his unrecurable
fall. [doth call,

Learn first, in this act that we, whom Christ
Ought not to follow the fantasies of man,
But the Holy Ghost, as our guide special ;
Which to defend us is he that will and can.
To persecution let us prepare us than ;

For that will follow in them that seek the truth :
Mark in this process what troubles to Christ
ensueth.

Satan assaulteth him with many a subtle drift ;
So will he do us if we take Christ's part.
And when that helpeth not, he seeketh another
shift,

The rulers among, to put Christ unto smart ;
With so many else as bear him their good
heart.

Be ye sure of this, as ye are of daily meat—
If ye follow Christ, with him ye must be beat.
For assaults of Satan learn here the remedy :
Take the word of God; let that be your de-
fence;

So will Christ teach you, in our next comedy ;
Earnestly print it in your quick intelligence ;
Resist not the world, but with meek patience
If ye be of Christ. Of this, hereafter, ye shall
Perceive more at large by the story as it fall.

INCIPIT COMŒDIA.

Jesus Christus. Into this desert the Holy
Ghost hath brought me,

After my baptism, of Satan to be tempted ;
Thereby to instruct of man the imbecility
That, after he hath God's holy spirit received,
Diversely he must of Satan be impugned ;
Lest he, for God's gift, should fall into a pride ;
And that, in peril, he take me for his guide.
Think not me to fast because I would you to
fast ; [ment.

For then ye think wrong, and have vain judg-
But, of my fasting, think rather this my cast—
Satan to provoke to work his cursed intent ;
And to teach you ways his mischiefs to prevent

By the word of God, which must be your defence

Rather than fastings, to withstand his violence.
I have fasted here the space of forty days,
Performing that fast which Moses had in figure
To stop their mouths with, which babble
and prate always, [disfigure.]

“ Thus did our fathers,” my name and fame to
Therefore, now I taste of fasting here the
rigour;

And am right hungry after long abstinence :
This mortal body complaineth of indigence.

Satan tentator. Nowhere I further, but
everywhere I noy ;
For I am Satan, the common adversary,
An enemy to man, him seeking to destroy
And to bring to nought, by my assaults most
crafty.

I watch everywhere ; wanting no policy
To trap him in snare, and make him the child
of hell.

What number I win, it were very long to tell.
I heard a great noise in Jordan, now of late,
Upon one Jesus, sounding from heaven above :
“ This is mine own son which hath withdrawn
all hate,

And he that doth stand most highly in my
love.” [move—

My wits the same sound doth not a little
He cometh to redeem the kind of man, I fear ;
High time is it, then, for me the coals to stear.
I will not leave him till I know what he is,
And what he intendeth in this same border
here :

Subtlety must help ; else all will be amiss ;
A godly pretence, outwardly, must I bear,

Seeming religious, devout and sad in my gear.
If he be come now for the redemption of man,
As I fear he is, I will stop him if I can.

Hic simulata religione Christum aggreditur.

It is a great joy, by my halidom ! to see [be ;
So virtuous a life in a young man, as you
As here thus to wander, in godly contempla-
tion,

And to live alone in the desert solitary.

J. Chr. Your pleasure is it to utter your
fantasy.

Satan. A brother am I, of this desert wilder-
ness, [goodness,

And full glad would be to talk with you of
If ye would accept my simple company.

J. Chr. I disdain nothing which is of God
truly. [to walk.

Satan. Then will I be bold a little with you

J. Chr. Do so, if ye list, and your mind
freely talk. [your life

Satan. Now, forsooth and God ! it is joy of
That ye take such pains ; and are in virtue so
rife

Where so small joys are to recreate the heart.

J. Chr. Here are, for pastime, the wild
beasts of the desert ;

With whom much better it is to be conversant
Than with such people as are to God repug-
nant. [say ;

Satan. Ye speak it full well ; it is even as ye
But tell me how long ye have been here, I
you pray.

J. Chr. Forty days and nights, without any
sustenance. [countenance ;

Satan. So much I judged by your pale

Then is it no marvel, I trow, though ye be hungry. [of my body.

J. Chr. My stomach declareth, the weakness *Satan.* Well, to be plain with you, abroad the rumour doth run, [son.

Among the people, that ye should be God's If ye be God's son, as it hath great likelihood, Make of these stones bread, and give your body his food ! [be hungry;

J. Chr. No offence is it to eat when men But, to make stones bread, it is unnecessary. He which, in this fast, hath been my special guide,

Food for my body is able to provide.

I thank my Lord God I am at no such need As to make stones bread, my body so to feed. When I come in place where God hath appointed meat, [eat.

Giving him high thanks I shall not spare to *Satan.* Not only for that this similitude I bring ;

But my purpose is to conclude another thing. At the Father's voice ye took this life in hand, Minding now to preach, as I do understand. In case ye do so, ye shall find the office hard ; My mind is, in this, ye should your body regard ;

And not, indiscreetly, to cast yourself away : Rather take some ease than ye should so decay. [further ?

I put case : ye be God's son—what can that Preach ye once the truth the bishops will ye murther. [hear,

Therefore, believe not the voice that ye did Though it came from God ; for, it is unsavoury gear,

Beyond your compass : rather than ye so run,
Forsake the office, and deny yourself God's
son !

J. Chr. Ye speak, in that point, very un-
advisedly. [onomy :

For, it is written, in the Eighth of Deuter-
Man liveth not by bread, or corporal feeding,
only, [heavenly,

But by God's promise, and by His scriptures
Here ye persuade me to recreate my body,
And neglect God's word, which is great blas-
phemy.

This caused Adam from innocency to fall ;
And all his offspring made miserable and
mortal. [and life ;

Whereas is God's word, there is both spirit
And, where that is not, death and damnation
is rife. [Moses

The strength of God's word mightily sustained
For forty days' space ; thereof such is the
goodness.

It fortified Helias ; it preserved Daniel ;
And helped, in the desert, the children of Israel ;
Sore plagues do follow, where God's word is
reject ;

For no persuasion will I, therefore, neglect
That office to do which God hath me com-
manded ;

But, in all meekness, it shall be accomplished.

Satan. I had rather nay, considering your
feebleness ; [doubtless.

For, ye are but tuly ; ye are no strong person

J. Chr. Well, it is not the bread that doth
a man uphold ; [manifold.

But the Lord of Heaven, with his graces
He that man create is able him to nourish ;

And, after weakness, cause him again to flourish. [do;

God's word is a rule for all that man should
And, out of that rule, no creature ought to go.
He, that it followeth, cannot out of the way,
In meat nor in drink, in sadness nor in play.

Satan. Ye are stiff-necked; ye will follow no good counsel. [Scripture tell.

J. Chr. Yes, when it is such, as the Holy
Satan. Scriptures? I know none; for I am but an hermit, I.

I may say to you, it is no part of our study;
We religious men live all in contemplation:
Scriptures to study is not our occupation;
It longeth to doctors. Howbeit, I may say to you: [ing now.

As blind are they as we in the understand-
Well, shall it please ye any farther with me to walk? [talk.

Though I little profit, yet doth it me good to
J. Chr. To tarry, or go—it is all one to me.

Satan. Let us then wander into the holy city

Of Jerusalem, to see what is there ado.

J. Chr. I shall not say nay, but am agreeable thereto. [ear did ring

Satan. My purpose is this: a voice in your That ye were God's son, and well-beloved darling; [wise:

And you believe it; but, ye are the more un-For, to deceive you, it was some subtle practice. [fectness;

Well, upon that voice, ye are given to per-Not else regarding; but to live in ghostliness. Ye watch, fast, and pray, ye shine in contemplation,

Leading here a life beyond all estimation ;
 No meat will ye eat, but live by God's word
 only ;

So good are ye wext, so perfect, and so holy.
 I will bring ye (I trow) to the well of ghostli-
 ness, [ness.

Where I shall fill ye and glut ye with holi-
 What, holy, quoth he? Nay, ye were never
 so holy

As I will make ye, if ye follow handsomely.
 Here is all holy ; here is the holy city ;
 The holy temple, and the holy priests here be.
 Ye will be holy : well, ye shall be above them
 all

Because ye are God's son ; it doth ye so befall.
 Come here ! on the pinnacle we will be, by and
 bye. [your fantasy !

J. Chr. What mean ye by that? show forth
Satan. When ye were hungry, I did ye first
 persuade

Of stones to make bread ; but, ye would none
 of that trade. [serve it—

Ye laid for yourself that scripture would not
 That was your buckler ; but now, I am for ye
 fit,

For the suggestion that I now shall to ye lay,
 I have scripture at hand ; ye shall it not denay.

J. Chr. Keep it not secret, but let it then
 be hod. [of God,

Satan. If ye do believe that ye are the son
 Believe this also : if ye leap down here, in
 scoff, [thereof ;

From this high pinnacle, ye can take no harm
 And, therefore, be bold, this enterprise to
 jeopard— [backward.

If ye be God's son cast down yourself here

J. Chr. Truly, that need not; here is other remedy

To the ground to go than to fall down foolishly.
Here are gresings made, to go up and down thereby— [sumptuously?]

What need I then leap to the earth, pre-
Satan. Say that ye did it upon a good in-
tent. [venient:]

J. Chr. That were neither good nor yet con-
Dangers are doubtful where such presumption
is.

Satan. Tush! scripture is with it; ye can-
not fare amiss. [charge]

For, it is written how God hath given a
Unto his angels; that, if ye leap at large,
They shall receive ye in their hands tenderly,
Lest ye dash your foot against a stone thereby.
If ye do take scathe, believe God is not true;
Nor just of His word. And then, bid him adieu!

J. Chr. In no wise ye ought the scriptures
to deprave; [have;]

But, as they lie whole, so ought ye them to
No more take ye here than serve for your vain
purpose, [gloss.]

Leaving out the best, as ye should trifl or
Ye mind not, by this, towards God to edify;
But, of sincere faith, to corrupt the innocence.

Satan. Why, is it not true that such a
text there is?

J. Chr. Yes, there is such a text, but ye
wrast it all amiss— [angels]

As the Psalm doth say: God hath commanded
To preserve the just from dangerous plagues
and perils.

Satan. Well then, I said true, and as it
lieth in the text.

J. Chr. Yea, but ye omitted four words
which followeth next,

As : in all thy ways—which, if ye put out of
sight, [a-right.]

Ye shall never take that place of scripture
Their ways are such rules as God hath them
commanded

By his living word, justly to be observed.

If they pass those rules the angels are not
bound [found.]

To be their safeguard ; but, rather them to con-
To fall down backward, of a wanton peevish-
ness, [doubtless.]

Is none of those ways that God ever taught,
Then, if I did it, I should tempt God very sore ;
And deserve to have his anger evermore.

I will not so do; for, their fathers in the
desert [heart.]

Did so tempt him once, and had the hate of his
The clause that ye had maketh for none out-
ward working [beginning.]

If ye mark the Psalm throughly from his
But what is the cause ye went not forth with
the next verse?

Satan. It made not for me; if ye will, ye
may it rehearse.

J. Chr. Thou shalt (saith the Psalm) sub-
due the cruel serpent, [pestilent.]

And tread under foot the lion and dragon

Satan. No nigher (I say), for there ye
touch freehold. [rudeness told.]

J. Chr. Some love in no wise to have their
To walk in God's ways it becometh a mortal
man;

And, therefore, I will obey them if I can.

For it is written, in the Sixth of Deuteronomy :

Thou shalt in no wise tempt God presumptuously. [your judgment?

Satan. What is it to tempt God, after
J. Chr. To take of His word an outward experiment [nor meant.

Of an idle brain; which God neither thought
Satan. What persons do so? Make that more evident! [remedy

J. Chr. All such as forsake any grace or Appointed of God, for their own policy:

As they that do think that God should fill their belly [contrary;

Without their labours, when His laws are And they that will say the Scripture of God doth slee,

They never searching thereof the verity.

Those also tempt God that vow presumptuously,

Not having His gift to keep their continency. With so many else, as follow their good intents [mandments.

Not grounded on God nor yet on his commandments. These throw themselves down, into most deep damnation. [cation!

Satan. Little good get I by this communing. Will ye walk farther, and let this prattling be? A mountain here is, which I would you to see; Trust me and ye will, it is commodious thing.

J. Chr. If it be so good, let us be thither going.

Satan. Lo, how say ye now; is not here a pleasant sight? [delight.

If ye will, ye may have here all the world's. Here is to be seen the kingdom of Arabia; With all the regions of Afric, Europe, and Asie;

And their whole delights, their pomp, their magnificence,

Their riches, their honour, their wealth, their concupiscence. [ance;

Here is gold and silver, in wonderful habund-
Silks, velvets, tissues, with wines and spices of
pleasance.

Here are fair women of countenance amiable,
With all kinds of meats to the body delectable.

Here are camels, stout horses, and mules that
never will tire; [desire.

With so many pleasures as your heart can
J. Chr. Well, He be praised which is of
them the giver.

Satan. Alas! it grieveth me that ye are
such a believer.

Nothing can I lay but ever ye avoid me
By the word of God; leave that point once, I
pray ye! [body,

If I bid ye make of stones bread for your
Ye say man liveth not in temporal feeding only.
As I bid ye leap down from the pinnacle above,
Ye will not tempt God, otherwise than you
behave. [and needy.

Thus are ye still poor; thus are ye still weak

J. Chr. And what, suppose ye, will that
need remedy?

Satan. Forsake the belief that ye have in
God's word, [a turd!

That ye are His son, for it is not worth
Is he a father that see his son thus famish?

If ye believe it, I say ye are too foolish.

Ye see these pleasures—if you be ruled by me,
I shall make ye a man: to my words, there-
fore, agree. [treasure;

Look on these kingdoms, and incomparable

I, the lord of them, may give them at my pleasure. [comfort

Forsake that father which leaveth thee, without In this desolation ; and, henceforth, to me resort.

Knowledge me for head of this world universal, And I will make thee possessor of them all. Thou shalt no longer be desolate and hungry ; But have all the world to do thee obsequy. Therefore, kneel down here, and worship me this hour ;

And thou shalt have all with their whole strength and power.

J. Chr. Avoid thou, Satan ! thou devil ! thou adversary !

For now thou persuadest most damnable blasphemy.

As thou art wicked, so is thy promise wicked ; Not thine is the world, but His that it created ; Thou canst not give it, for it is not thine to give. [and Eve ;

Thus didst thou corrupt the faith of Adam Thus didst thou deceive both Moses and Aaron, Causing them to doubt, at the lack of contradiction.

Get thee hence, thou fiend and cruel adversary ! For it is written in the Tenth of Deuteronomy : God thou shalt worship and magnify alone ; Hold Him for thy lord, and make to Him thy moan.

He is the true God ; he is the lord of all— Not only of this, but the world celestial.

Thy persuasion is, I should not His word regard—

O venomous serpent ! damnation is thy reward ! Provide will I so that thy kingdom shall decay ;

God's word shall be heard of the world though thou say nay.

Satan. Well then, it helpeth not to tarry here any longer;

Advantage to have I see I must go farther :
So long as thou livest I am like to have no profit.

If all come to pass, I may sit as much in your If ye preach God's word, as methink ye do intend.

Ere four years be past I shall you to your If Pharisees and scribes can do anything thereto—

False priests and bishops, with my other Though I have hindrance, it will be but for a season ;

I doubt not thine own, hereafter, will work Thy vicar at Rome I think will be my friend : I defy thee, therefore, and take thy words but as wind.

He shall me worship, and have the world to That thou here forsakest he will most highly regard.

God's word will he tread underneath his foot for And the hearts of men from the truth thereof dissever ;

Thy faith will he hate, and slay thy flock : in All this will I work to do thee utter confusion.

J. Chr. Thy cruel assaults shall hurt neither me nor mine,

Though we suffer both, by the providence divine.

Such strength is ours that we will have victory Of sin, death, and hell, and of thee in thy most fury.

For God hath promised that His shall tread

Underneath their feet, with the fierce roaring lion.

Hic angeli accedunt, solacium administraturi.

Angelus primus. The father of comfort and heavenly consolation

Hath sent us hither to do our administration.
We come not to help, but to do our obsequy,
As servants becometh, to their lord and master
meekly.

If our office be to wait on creatures mortal,
Why should we not serve the Master and Lord
of all?

Angelus alter. It is our comfort, it is our
whole felicity,

To do our service and in your presence to
be.

We have brought ye food to comfort your
weak body

After your great fast and notable victory.
Unto all the world your birth we first declared;
And now these victuals, we have for you pre-
pared.

J. Chr. Come nigher to me ! Sweet Father !
thanks to thee

For these gracious gifts of thy liberality.

Hic coram angelis ex appositis comedet.

Angelus primus. How meek art thou, Lord !
to take that nature on thee,

Which is so tender, and full of infirmity
As man's nature is; both feeble, faint, and
weary;

Weak after labour, and after fasting hungry.
Forsooth ! heaven and earth, yea, hell may be
astonished

The Godhead to see to so frail nature joined.

Angelus alter. In His own He is, for He the world first create : [hate.]

Yet seemeth the world to have Him in great About thirty years hath he been here among them ; [Jerusalem.]

Sometime in Jewry, and sometime in But few, to this day, have done him reverence ; Or, as to their lord, showed their obedience.

J. Chr. My coming hither is for to seek no glory, [heavenly.]

But the high pleasure and will of my father He will require it at a certain day, no doubt, And shall revenge it; look they not well about.

Angelus primus. Plebem alloquitur.

The Lord here, for you, was born and circumcised ;

For you, here also he was lately baptised ; In the wilderness this lord, for you, hath fasted ; [tempted.]

And hath overkomen, for you, the devil that For you, friends ! for you, this heavenly lord doth all ;

Only for your sake he is become man mortal.

Angelus alter. Take the shield of faith and learn to resist the devil,

After his teachings that he do you none evil. [side]

Full sure shall ye be to have us on your If ye be faithful, and hold Him for your guide.

J. Chr. If they follow me they shall not walk in darkness,

But in the clear light, and have felicity endless ;

For, I am the way, the life, and the verity : No man may attain to the Father but by me.

Angelus primus. In man's frail nature ye
have conquered the enemy;
That man, over him, should always have
victory.

Angelus alter. Our manner is it most highly
to rejoice
When man hath comfort, which we now de-
clare in voice.

*Hic dulce canticum coram Christo
depromunt.*

BALEUS PROLOCUTOR.

Let it not grieve you in this world to be
tempted,
Considering your Lord, and your high bishop,
Jesus,
Was here, without sin, in every purpose
provèd;
In all our weakness to help and succour us;
Furthermore, to bear with our frailty thus.
He is unworthy, of him to be a member,
That will not, with him, some persecution
suffer. [tion,
The life of man is a proof or hard tempta-
As Job doth report, and Paul confirmeth the
same. [tion.
Busy is the devil, and laboureth his damna-
Yet, have no despair, for Christ hath got the
game;
Now is it easy his cruelty to tame.
For Christ's victory is theirs that do believe;
Where faith take rooting the devil can never
grieve.
Resist (saith Peter), resist that roaring lion,

Not with your fastings—Christ never taught
ye so— [suggestion;

But with a strong faith withstand his false
And with the Scriptures upon him ever go:
Then shall he no harm be able you to do.
Now may ye be bold; ye have Christ on your
side

So long as ye have his verity for your guide.
What enemies are they that, from the people,
will have [weapon

The Scriptures of God, which are the mighty
That Christ left them here, their souls from
hell to save, [dominion?

And throw them headlondes into the devil's
If they be no devils I say there are devils
none.

They bring in fasting, but they leave out
Scriptum est;

Chalk they give for gold, such friends are they
to the beast. [fasting,

Let none report us, that here we condemn
For it is not true; we are of no such mind.

But this we covet: that ye do take the thing
For a fruit of faith, as it is done in kind,
And only God's word, to subdue the cruel fiend.
Follow Christ alone! for, he is the true shep-
herd;

The voice of strangers do never more regard.

*Thus endeth this brief comedy concerning
the temptation of Jesus Christ in the wilderness.*

Compiled by Johan Bale, Anno M. D. XXXVIII.

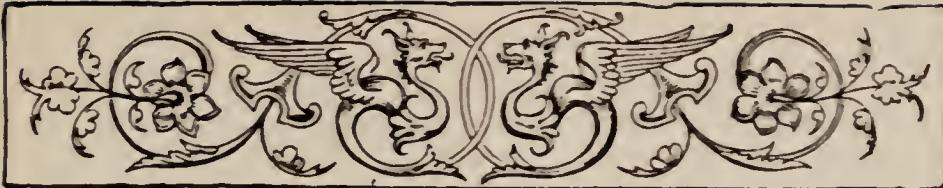
[JOHN
KING OF ENGLAND

(*De Joanne Anglorum rege*)

BY JOHN BALE
BISHOP OF OSSORY]

[The Players' Names:

KING JOHN
ENGLAND, A WIDOW }
CLERGY } BY ONE PLAYER
SEDITION, THE VICE }
CIVIL ORDER }
STEPHEN LANGTON } BY ONE PLAYER
COMMONALTY }
NOBILITY }
CARDINAL PANDULPHUS } BY ONE PLAYER
PRIVATE WEALTH }
DISSIMULATION }
RAYMUNDUS } BY ONE PLAYER
SIMON OF SWINSETT }
USURPED POWER }
THE POPE } BY ONE PLAYER
INTERPRETER
TREASON
VERITY
IMPERIAL MAJESTY]



KING JOHN

[It is probable that the commencement of the play has been lost.]

King John. To declare the powers, and their force to enlarge, [dance; The Scripture of God doth flow in most abundant and of sophisters, the cautels to discharge, Both Peter and Paul maketh plenteous utterance. [allegiance

How that all people should show their true To their lawful king, Christ Jesu doth consent; Which to the high powers was ever obedient. To show what I am, I think it convenient: John, King of England, the chronicles doth me call.

My grandfather was an emperor excellent; My father a king by succession lineal; A king my brother, like as to him did fall— Richard Cœur de Lion they called him in France, [chance.

Which had over enemies most fortunable By the will of God and His high ordinance, In Ireland and Wales, in Anjou and Normandy, In England also, I have had the governance, I have worn the crown and wrought victoriously;

And now do purpose, by practice and by study,
To reform the laws and set men in good order;
That true justice may be had in every border.

England vidua. Then I trust your grace
will weigh a poor widow's cause,
Ungodly used, as ye shall know in short clause.

K. John. Yea, that I will swear, if it be
true and just.

Eng. Like as it beareth truth, so let it
be discussed.

K. John. Then, gentle widow! tell me what
the matter is.

Eng. Alas! your clergy hath done very sore
amiss

In misusing me against all right and justice;
And, for my more grief thereto, they other entice.

K. John. Whom do they entice for to do
thee injury? [crisy,

Eng. Such as hath entered by false hypo-
Much worse fruits having than hath the thorns
unpleasant;

For they are the trees that God did never plant;
And, as Christ doth say, blind leaders of the
blind.

K. John. Tell me whom thou meanest, to
satisfy my mind.

Eng. Such lubbers as hath disguised heads
in their hoods,

Which in idleness do live by other men's
goods— [shape;

Monks, canons, and nuns, in divers colour and
Both white, black, and pied: God send their
increase ill hap!

K. John. Let me know thy name or I go
further with thee.

Eng. England, sir ! England my name is ;
ye may trust me !

K. John. I marvel right sore how thou
comest changed thus.

[Enter Sedition.]

Sedition. What, you two alone ? I will tell
tales, by Jesus !

And say that I see you fall here to bitchery.

K. John. Avoid, lewd person ! for thy words
are ungodly.

Sedit. I cry you mercy, sir ! pray you be
not angry. [merry.]

By my faith and truth ! I came hither to be

K. John. Thou canst with thy mirth in no
wise discontent me, [honesty.]

So that thou powder it with wisdom and

Sedit. I am no spicer ; by the mass ! ye may
believe me. [honesty.]

K. John. I speak of no spice, but of civil

Sedit. Ye speake of powder, by the Holy
Trinity !

K. John. Not as thou takest it, of a gross
capacity ; [plain :]

But as Saint Paul meaneth unto the Colossians
So season your speech that it be without dis-
dain.

Now, England, to thee ; go thou forth with
thy tale,

And show the cause why thou lookest so wan
and pale.

Eng. I told you before the fault was in
the clergy

That I, a widow, appear to you so barely.

Sedit. Ye are a wily wat, and wander here
full warely. [understand !]

K. John. Why in the clergy? do me to

Eng. For they take from me my cattle,
house and land,
My woods and pastures, with other commodi-
ties—

Like as Christ did say to the wicked Pharisees :
Poor widows' houses ye gross up by long
prayers— [players.]

In side-coats wandering like most disguised
Sedit. They are well at ease that hath such
soothsayers.

K. John. They are thy childern, thou ought-
est to say them good.

Eng. Nay, bastards they are ; unnatural, by
the rood !

Since their beginning they were never good
to me.

The wild boar of Rome—God let him never
to the !—

Like pigs they follow in fantasies, dreams and
lies ;

And ever are fed with his vile ceremonies.

Sedit. Nay, sometime they eat both flauns
and pigeon pies.

K. John. By the boar of Rome, I trow, thou
meanest the Pope ?

Eng. I mean none other but him ; God give
him a rope !

K. John. And why dost thou thus compare
him to a swine ?

Eng. For that he and his to such beastliness
incline.

They forsake God's word, which is most pure
and clean,

And unto the laws of sinful men they lean ;
Like as the vile swine the most vile meats de-
sire,

And hath great pleasure to wallow themselves in
mire,
So hath this wild boar with his church uni-
versal ;
His sow, with her pigs and monsters bestial,
Delight in men's draff and covetous lucre all ;
Yea, *aper de silva* the prophet did him call.

Sedit. Hold your peace, ye whore ! or else,
by mass ! I trow

I shall cause the Pope to curse thee as black
as a crow.

K. John. What art thou, fellow ! that seem
so bragging bold ?

Sedit. I am Sedition, that with the Pope
will hold

So long as I have a hole within my breech.

Eng. Command this fellow to avoid, I you
beseech ;

For doubtless he hath done me great injury.

K. John. Avoid, lewd fellow ! or thou shalt
rue it truly.

Sedit. I will not away for that same wedred
witch ;

She shall rather kiss whereas it doth not itch.

Quodcunque ligaveris, I trow, will play such a
part,

That I shall abide in England, maugre your
heart.

Tush ! the Pope ableth me to subdue both king
and kaiser.

K. John. Of that, thou and I will common
more at leisure. [thing

Eng. Truly, of the devil they are that do any
To the subduing of any Christian king ; [ing :
For, be he good or bad, he is of God's appoint-
The good for the good ; the bad is for ill doing.

K. John. Of that we shall talk hereafter :
 say forth thy mind now,
 And show me how thou art thus become a
 widow.

Eng. These vile popish swine hath clean
 exiled my husband.

K. John. Who is thy husband ? tell me,
 good, gentle England.

Eng. Forsooth ! God himself, the spouse of
 every sort
 That seek Him in faith to the soul's health
 and comfort.

Sedit. He is scant honest that so many
 wives will have.

K. John. I say, hold your peace ; and stand
 aside like a knave !

Is God exiled out of this region ? tell me !

Eng. Yea, that He is, sir ! it is the much
 more pity.

K. John. How cometh it to pass that He
 is thus abused ?

Eng. Ye know He abideth not where His
 word is refused ;

For God is His word, like as Saint John doth
 tell

In the beginning of his most blessed gospel.
 The Pope's pigs may not abide this word to
 be heard,

Nor known of people, or had in any regard :
 Their eyes are so sore they may not abide the
 light,

And that bread so hard their gall'd gums may
 it not bite. [ance,

I, knowing your grace to have here the govern-
 By the gift of God, do knowledge my allegi-
 ance,

Desiring your grace to weigh such injuries
 As I daily suffer by these same subtle spies,
 And let me have right, as ye are a rightful king
 Appointed of God to have such matter in doing.
 For God willeth you to help the poor widow's
 cause,

[clause :

As He, by Esaye, protesteth in this same
Querite judicium, subvenite oppresso,
Judicate pupillo, defendite viduam:
 Seek right to poor, to the weak and fat[h]erless;
 Defend the widow when she is in distress.

Sedit. I tell ye, the woman is in great
 heaviness.

K. John. I may not in no wise leave thy
 right undiscussed;

For God hath set me, by His appointment just,
 To further thy cause, to maintain thy right;
 And, therefore, I will support thee day and
 night:

So long as my simple life shall here endure
 I will see thee have no wrong, be fast and sure
 I will, first of all, call my nobility— [gree;
 Dukes, earls, and lords—each one in their de-
 Next them the clergy, or fathers spiritual—
 Archbishops, bishops, abbots, and priors all;
 Then the great judges and lawyers every one,
 So openi[n]g to them thy cause and pitiful
 moan, [understand :

By the means whereof I shall their minds
 If they help thee not, myself will take it in
 hand,

And set such a way as shall be to thy comfort.

Eng. Then, for an answer, I will shortly
 again resort.

K. John. Do, England, hardly! and thou
 shalt have remedy.

Eng. God reward your grace, I beseech
Him heartily,
And send you long days to govern this realm
in peace!

K. John. Gramercy, England! and send
thee plenteous increase!

Go out England, and dress for Clergy.

Sedit. Of babbling matters, I trow, it is
time to cease.

K. John. Why dost thou call them babbling
matters? tell me!

Sedit. For they are not worth the shaking
of a pear-tree

When the pears are gone: they are but dibble-
dabble—

I marvel ye can abide such bibble-babble.

K. John. Thou seemest to be a man of
simple discretion.

Sedit. Alas, that ye are not a priest to
hear confession!

K. John. Why for confession? let me know
thy fantasy.

Sedit. Because that ye are a man so full
of mercy;

Namely, to women that weep with a heavy
heart [fart.]

When they in the church hath let but a little

K. John. I perceive well now thou speakest
all this in mockage,

Because I take part with England's rightful
heritage. [perish.]

Say thou what thou wilt, her matters shall not

Sedit. It is joy of him that women so can
cherish.

K. John. God hath me ordained, in this
same princely estate,

For that I should help such as be desolate.

Sedit. It is as great pity to see a woman
As it is to see a silly dodman creep; [weep
Or, as ye would say, a silly goose go barefoot.

K. John. Thou seemest, by thy words, to
have no more wit than a coot.

I marvel thou art to England so unnatural,
Being her own child: thou art worse than a
beast-brutal.

Sedit. I am not her child; I defy her, by
the mass! [headless.

I her son? quoth he! I had rather she were
Though I sometime be in England for my
pastance, [France;

Yet was I neither born here, in Spain, nor in
But under the Pope, in the holy city of Rome;
And there will I dwell unto the day of doom.

K. John. But what is thy name? tell me yet
once again! [plain:

Sedit. As I said afore; I am Sedition
In every religion and monkish sect I reign,
Having you princes in scorn, hate, and disdain.

K. John. I pray thee, good friend! tell me
what is thy fashion.

Sedit. Search! and ye shall find in every
congregation [sure,
That long to the Pope; for, they are to me full
And will be so long as they last and endure.

K. John. If thou be a cloisterer, tell of
what order thou art.

Sedit. In every estate of the clergy I play
a part.

Sometime I can be a monk in a long side cowl;
Sometime I can be a nun, and look like an
owl;

Sometime a canon in a surplice fair and white;

A chapterhouse monk sometime I appear in sight.

I am our Sir John, sometime, with a new shaven crown;

Sometime the parson, and sweep the streets with a side gown;

Sometime the bishop with a mitre and a cope;
A grey friar sometime with cut shoes and a rope;

Sometime I can play the white monk, sometime the friar,

The purgatory priest, and every man's wife desire.

This company hath provided for me mortmain,
For that I might ever among their sort remain.

Yea, to go farther, sometime I am a cardinal;
Yea, sometime a pope; and then am I lord over all,

Both in heaven and earth and also in purgatory,

And do wear three crowns when I am in my glory.

K. John. But what dost thou here in England? tell me shortly!

Sedit. I hold up the Pope, as in other places many;

For his ambassador I am continually—

In Sycell, in Naples, in Venice and Italy;

In Pole, Spruse, and Berne, in Denmark and Lombardy;

In Aragon, in Spain, in France, and in Germany; [else—

In England, in Scotland, and in other regions
For his holy cause I maintain traitors and rebels,

That no prince can have his people's obedience

Except it doth stand with the Pope's pre-
eminence.

K. John. Get thee hence, thou knave, and
most presumptuous wretch !

Or, as I am true king, thou shalt an halter
stretch.

We will thou know it, our power is of God ;
And, therefore, we will so execute the rod
That no lewd priest shall be able to maintain
I see now they be at too much liberty : [thee.
We will short their horns, if God send time and
space.

Sedit. Then I, in England, am like to have
no place ?

K. John. No, that thou art not; and,
therefore, avoid apace !

Sedit. By the holy mass ! I must laugh to
hear your grace.

Ye suppose and think that ye could me subdue :
Ye shall never find your supposition true,
Though ye were as strong as Hector and
Diomedes ;

Or as valiant as ever was Achilles.

Ye are well content that bishops continue still ?

K. John. We are so, indeed, if they their
duty fulfil.

Sedit. Nay then, good enough ! your au-
thority and power

Shall pass as they will ; they have sauce both
sweet and sour.

K. John. What meanest thou by that ?
show me thy intent this hour.

Sedit. They are God's vicars, they can both
save and loose.

K. John. Ah ! thy meaning is that they may
a prince depose.

Sedit. By the rood ! they may ; and that will appear by you.

K. John. By the help of God we shall see to that well enou' !

Sedit. Nay, ye cannot, though ye had Argus eyes—

In abbeys they have so many subtle spies ;
For once in the year they have secret visitations,

And if any prince reform their ungodly fashions,

Then two of the monks must forth to Rome,
by and by,

With secret letters to avenge their injury.

For a thousand pound they shrink not in such matter ;

And yet, for the time, the prince to his face
they flatter.

I am evermore their guide and their advocate.

K. John. Then with the bishops and monks thou art check mate ?

Sedit. I dwell among them and am one of their sort.

K. John. For thy sake they shall of me have but small comfort.

Look ! where I find thee, that place will I put down.

Sedit. What if ye do chance to find me in every town

Whereas is founded any sect monastical ?

K. John. I pray God I sink if I destroy them not all !

Sedit. Well, if ye so do, yet know I where to dwell.

K. John. Thou art not skoymose thy fantasy for to tell.

Sedit. Guess ! at a venture ye may chance
the mark to hit.

K. John. Thy falsehood to show, no man
than thyself more fit.

Sedit. Marry ! in confession underneath
Benedicite.

K. John. Nay, tell it again, that I may
understand thee.

Sedit. I say I can dwell, when all other
places fail me,

In ear-confession underneath *Benedicite* ;
And, when I am there, the priest may not
bewray me.

K. John. Why will ear-confession such a
secret traitor be?

Sedit. When all other fail, he is so sure
as steel.

Offend Holy Church, and I warrant ye shall it
feel ;

For, by confession, the Holy Father knoweth
Throughout all Christendom what to his
Holiness groweth.

K. John. Oh, where is Nobility, that he
might know this falsehood ?

Sedit. Nay, he is become a maintainer of
our godhead.

I know that he will do Holy Church no wrong ;
For I am his ghostly father and teacher
among.

He believeth nothing but as Holy Church doth
tell.

K. John. Why, giveth he no credence to
Christ's holy gospel ?

Sedit. No, sir, by the mass ! but he calleth
them heretics [matics ;

That preach the gospel, and seditious schis-

He 'tach them, vex them, from prison to prison he turn them;

He inditeth them, judge them; and, in conclusion, he burn them.

K. John. We rue to hear this of our nobility. [tuality?]

But in this behalf what sayst of the spirit-Sedit. Of this I am sure to them to be no stranger,

And specially when their honour is in danger.

K. John. We trust our lawyers have no such wicked minds.

Sedit. Yes, they many times are my most secret friends.

With faithful preachers they can play legerdemain, [slain.]

And with false colours procure them to be

K. John. I perceive this world is full of iniquity.

As God would have it here cometh Nobility.

Sedit. Doth he so indeed? by our Lord! then will I hence.

K. John. Thou saidest thou wouldest dwell where he keepeth residence.

Sedit. Yea, but first of all I must change mine apparel

Unto a bishop, to maintain with my quarrel;

To a monk or priest, or to some holy friar.

I should never else accomplish my desire.

K. John. Why art thou going? nay, brother, thou shalt not hence.

Sedit. I would not be seen as I am for forty pence.

When I am religious I will return again.

K. John. Thou shalt tarry here, or I must put thee to pain.

Sedit. I have a great mind to be a lecherous man :

A vengeance take it ! I would say, a religious man.

I will go and come so fast as ever I can.

K. John. Tush ! dally not with me. I say thou shalt abide.

Sedit. Ween you to hold me that I shall not slip aside ?

K. John. Make no more prating, for I say thou shalt abide.

Sedit. Stop not my passage ! I must over sea at the next tide.

K. John. I will ordain so, I trow, thou shalt not over. [sage at Dover.]

Sedit. Tush, tush ! I am sure of ready pas-

K. John. The devil go with him ! the unthrifty knave is gone.

Here go out Sedition and dress for Civil Order.

[Enter Nobility.]

Nobility. Trouble not yourself with no such dissolute person ;

For ye know, full well, very little honesty

Is got at their hands in every commonalty.

K. John. This is but dalliance : ye do not speak as ye think.

Nob. By my troth I do, or else I would I should sink !

K. John. Then must I marvel at you, of all men living.

Nob. Why marvel at me ? tell me your very meaning. [familiarity]

K. John. For no man living is in more With that wicked wretch, if it be true that he told me. [love, intimate !

Nob. What wretch speak ye of ? for Jesus'

K. John. Of that presumptuous wretch that
was with me here of late,
Whom you willed not to vex myself withal.

Nob. I know him not, I, by the way that
my soul to shall !

K. John. Make it not so strange, for ye
know him well enou'.

Nob. Believe me if ye will ! I know him
not, I assure you.

K. John. Were ye never yet acquainted
with Sedition ?

Nob. Since I was a child, both him and his
condition

I ever hated for his iniquity.

K. John. A clear token that is of true
nobility :

But I pray to God we find it not otherwise.
It was never well since the clergy wrought by
practice,

And left the scripture for men's imaginations,
Dividing themselves in so many congregations
Of monks, canons and friars, of divers colours
and fashions. [Enter Clergy.]

The Clergy. I do trust your grace will be
as loving now
As your predecessors have been to us before
you.

K. John. I will sure weigh my love with
your behaviours ;
Like as ye deserve, so will I bear you favours.
Clergy, mark it well ! I have more to you to
say

Than, as the saying is, the priest did speak a
Sunday,

Clergy. Ye will do us no wrong, I hope, nor
injury.

K. John. No, I will do you right in seeing
you do your duty.

We know the cautels of your subtle company.

Clergy. If ye do us wrong we shall seek
remedy.

K. John. Yea, that is the cast of all your
company.

When kings correct you for your acts most
ungodly,

To the Pope, sitting in the chair of pestilence,
Ye run to remain in your concupiscence.

Thus set ye at nought all princely pre-emin-
Subduing the order of due obedience. [ence;
But, within a while, I shall so abate your
pride [nor ride;

That, to your Pope, ye shall neither run
But ye shall be glad to seek to me, your prince,
For all such matters as shall be within this
province,

Like as God willeth you by His scripture evi-
dent.

Nob. To the church, I trust, ye will be
obedient. [or no.

K. John? No matter to you whether I be so

Nob. Yes, marry ! is it; for I am sworn
thereunto.

I took a great oath when I was dubbed a
knight

Ever to defend the Holy Church's right.

Clergy. Yea, and in her quarrel ye ought
unto death to fight.

K. John. Like bats, in the dark ye always
take your flight,

Flittering in fancies, and ever abhor the light.

I rue it in heart that you, Nobility,

Should thus bind yourself to the great captivity

Of bloody Babylon, the ground and mother of whoredom—

The Romish Church I mean—more vile than ever was Sodom;

And, to say the truth, a meet spouse for the fiend.

Clergy. Your grace is far gone: God send you a better mind!

K. John. Hold your peace! I say; ye are a little too fat:

In a while, I hope, ye shall be leaner somewhat.

[*Civil Order enters.*]

We shall look to you and to Civil Order also: Ye walk not so secret but we know whereabout ye go.

Civil Order. Why, your grace hath no cause with me to be displeased.

K. John. All things considered, we have small cause to be pleased.

C. Order. I beseech your grace to grant me a word or two.

K. John. Speak on your pleasure, and your whole mind also. [things in order,

C. Order. Ye know very well, to set all I have much ado, and many things pass from me [border—

For your commonwealth; and that in every For offices, for lands, for law and for liberty; And for transgressors I appoint the penalty; That cities and towns may stand in quietous peace,

That all theft and murder, with other vice, may cease.

If I have chanced, for want of circumspection, To pass the limits of right and equity, I submit myself unto your grace's correction,

Desiring pardon of your benignity.
I wot I may fall through my fragility;
Therefore, I pray you, tell me what the matter
is,
And amends shall be whereas I have done
amiss.

K. John. Against amendment no reasonable
man can be. [charity.]

Nob. That sentence riseth out of an high

K. John. Now that ye are here assembled
all together, [sider]

Amongst other things ye shall first of all con-
That my displeasure reboun[d]eth on to you all.

Clergy. To you none of us is prejudicial.

K. John. I shall prove it; yes! how have ye
used England? [understand.]

Nob. But as it becometh us, so far as I

K. John. Yes! the poor woman complaineth
here grievously, [injury.]

And not without a cause, for she hath great
I must see to it—there is no remedy—

For it is a charge given me from God al-
mighty— [you?]

How say ye, Clergy, appeareth it not so to

Clergy. If it liketh your grace, all we know
that well enou'. [I am sure.]

K. John. Then you, Nobility, will affirm it,

Nob. Yea, that I will, sir! so long as my
life endure.

K. John. And you, Civil Order, I think will
grant the same?

C. Order. Undoubted, sir! yea! else were
it to me great shame.

K. John. Then, for England's cause, I will
be somewhat plain.

It is you, Clergy, that hath her in disdain;

With your Latin hours, sermons, and poppetly
plays : [cays ;
In her, more and more, God's holy word de-
And, them to maintain, unreasonable is the
spoil
Of her lands, her goods, and of her poor chil-
ders' toil.
Reckon first your tithes, your devotions, and
your offerings,
Mortuaries, pardons, bequests, and other
things ; [purgatory ;
Besides that ye catch for hallowed bells and
For jewels, for relics, confession, and courts of
bawdry ;
For legacies, trentals, with scalacely masses,
Whereby ye have made the people very asses.
And, over all this, ye have brought in a rabble
Of Latin mummers, and sects deceivable,
Even to devour her and eat her up at once.

Clergy. You would have no church, I ween,
by these sacred bones !

K. John. Yes, I would have a church, not
of disguised shavelings,
But of faithful hearts and charitable doings ;
For when Christ's church was in her highest
glory

She knew neither these sects nor their hypo-
crisy.

Clergy. Yes, I will prove it by David sub-
stantially :

*Astitit Regina a dextris tuis in vestitu
Deaurato, circumdata varietate—*
A queen, saith David, on thy right hand, Lord,
I see ;
Apparelled with gold, and compassed with
diversity.

K. John. What is your meaning by that same scripture? tell me!

Clergy. This queen is the church, which through all Christian regions Is beautiful, decked with many holy religions—Monks, canons, and friars, most excellent divines:

As Grandmonters and other Benedictines, Premonstratensians, Bernards, and Gilbertines, Jacobites, Minors, White Carmes, and Augustines,

Sanbenets, Cluniacs, with holy Carthusians, Hermits and Anchors, with most mighty Rhodians;

Crucifers, Lucifer, Bridgets, Ambrosians, Stellifers, Ensifers, with Purgatorians, Sophians, Indians and Camaldulenses, Clarines and Columbines, Templars, New Ninevites,

Rufianes, Tertiaries, Lorettes and Lazarites, Hungaries, Teutonics, Hospitalers, Honofrines,

Basils and Bonhams, Solanons and Celestines, Paulines, Jeronimites, and Monks of J'osaphat's Valley, [Alley,

Fuligines, Flamines, with Brethren of the Black Donates and Dimisines, with Canons of Saint Mark, [bark—

Vestals and Monials—a world to hear them Abbots and doctors, with bishops and cardinals, [falls.

Archdeacons and priests, as to their fortune

C. Order Methinketh your first text standeth nothing with your reason;

For, in David's time, were no such sects of religion.

K. John. David meaneth virtues by the same diversity,

As, in the said psalm, it is evident to see,
And not monkish sects; but, it is ever your cast,

[wrast.]

For your advancement, the scriptures for to *Clergy.* Of our Holy Father, in this, I take my ground,

[pound.]

Which hath authority the Scriptures to ex-

K. John. Nay, he presumeth the Scriptures to confound.

Neither thou nor the Pope shall do poor England wrong,

I being governor and king her people among : While you, for lucre, set forth your popish laws
Yourselves to advance, ye would make us pick straws.

Nay, hypocrites, nay ! we will not be scorned so Of a sort of knaves ; we shall look you otherwise too.

Nob. Sir ! your spirits are moved, I perceive, by your language.

K. John. I wonder that you, for such vain popish baggage,

Can suffer England to be impoverished And made a beggar : you are very ill advised.

Nob. I marvel greatly that ye say thus to me.

K. John. For doubtless ye do not as becometh Nobility.

[give]

Ye spare neither lands nor goods, but all ye To these cormorants : it would any good man grieve

To see your madness, as I would God should save me.

[perpetuity]

Nob. Sir ! I suppose it good to build a

For me and my friends, to be prayed for evermore.

K. John. Tush ! it is madness all to despair in God so sore, [sufficient.
And to think Christ's death to be un-
Nob. Sir ! that I have done was of a good intent.

K. John. The intent is nought which hath no sure ground. [confound.
Clergy. If you continue, ye will Holy Church
K. John. Nay, no Holy Church, nor faithful congregation, [tion.
But an heap of adders of Antichrist's genera-
C. Order. It pitteth me much that ye are to them so hard.

K. John. It pityeth me more that ye them so much regard. [stition,
They destroy men's souls with damnable super-
And decay all realms by maintenance of sedi-
tion—

Ye would wonder to know what proof I have of this.

Nob. Well, amendment shall be where anything is amiss ;
For, undoubted, God doth open such things to princes [vinces ;
As to none other men in the Christian pro-
And, therefore, we will not, in this, with your grace contend.

C. Order. No, but with God's grace we shall our misdeeds amend.

Clergy. For all such forfeits as your princely majesty, [me,
For your own person or realm, can prove by I submit myself to you, both body and goods.

Kneel.

K. John. We pity you now, considering
your repentant moods,
And our gracious pardon we grant you upon
amendment. [excellent !

Clergy. God preserve your grace and majesty
K. John. Arise, Clergy, arise ! and ever be
obedient ;

And, as God commandeth you, take us for
your governor.

Clergy. By the grace of God the Pope shall
be my ruler.

K. John. What say ye, Clergy, who is your
governor ?

Clergy. Ha ! did I stumble ? I said my
prince is my ruler.

K. John. I pray to our Lord this obedience
may endure.

Clergy. I will not break it, ye may be fast
and sure.

K. John. Then, come hither, all three : ye
shall know more of my mind.

Clergy. Our king to obey, the Scripture
doth us bind.

K. John. Ye shall first be sworn, to God
and to the crown

To be true and just in every city and town ;
And this to perform set hand and kiss the
book.

C. Order. With the wife of Lot we will not
backward look, [grace.

Nor turn from our oath, but ever obey your
K. John. Then will I give you your charges
here in place,

And accept you all to be of our high council.

Clergy, Nob., and C. Order. To be faithful,
then, ye us more straitly compel.

K. John. For the love of God, look to the state of England !

Let none enemy hold her in miserable bond ;
See you defend her as it becometh Nobility ;
See you instruct her according to your degree ;
Furnish her you with a civil honesty :
Thus shall she flourish in honour and great plenty.

With godly wisdom your matters so convey
That the commonalty the powers may obey ;
And ever beware of that false thief, Sedition,
Which poisoneth all realms and bring them to perdition.

Nob. Sir ! for such wretches we will be so circumspect

That neither their falsehood nor guile shall us infect.

Clergy. I warrant you, sir, no ! and that shall well appear.

C. Order. We will so provide, if any of them come here [to flee.

To disturb the realm, they shall be full glad

K. John. Well, your promise includeth no small difficulty ;

But, I put the case that this false thief, Sedition, [Religion—

Should come to you three, and call himself

Might he not under the pretence of holiness

Cause you to consent to much ungodliness ?

Nob. He shall never be able to do it, verily !

K. John. God grant ye be not deceived by hypocrisy. [walk

I say no more, I : in sheep's apparel some And seem religious that deceiverably can talk.

Beware of such hypocrites as the kingdom of heaven from man

Do hide for advantage, for they deceive now
and then. [duty.]

Well, I leave you here : each man consider his
Nob. With God's leave, no fault shall be
in this company.

K. John. Come, Civil Order ! ye shall go
hence with me.

C. Order. At your commandment ! I will
gladly wait upon ye.

*Here King John and Civil Order go
out, and Civil Order dress him for
Sedition.*

Nob. Methink the king is a man of a won-
derful wit.

Clergy. Nay, say that he is of a vengeable
crafty wit;

Then shall ye be sure the truth of the thing
to hit. [rail?]

Heard ye not how he of the Holy Church did
His extreme threatenings shall little him avail :
I will work such ways that he shall of his pur-
pose fail.

Nob. It is meet a prince to say somewhat
for his pleasure.

Clergy. Yea, but it is too much to rail so
without measure.

Nob. Well, let every man speak like as he
hath a cause.

Clergy. Why, do ye say so ? it is time for
me, then, to pause. [noble a prince]

Nob. This will I say, sir ! that he is so
As this day reigneth in any Christian province.

Clergy. Marry ! it appeareth well by that
he won in France.

Nob. Well, he lost not there so much, by
martial chance,

But he gat much more in Scotland, Ireland,
and Wales.

Clergy. Yea, God speed us well ! Christmas
songs are merry tales. [full evident.

Nob. Ye disdain such matter, as ye know,
Are not both Ireland and Wales to him
obedient? [session;

Yes, he holdeth them both in peaceable pos-
And, because I will not from your tale make
digression, [force,

For his land in France he giveth but little
Having to England all his love and remorse ;
And Anjou he gave to Arthur, his nevy, in
change.

Clergy. Our changes are such that an abbey
turneth to a grange :

We are so handled we have scarce either horse
or male. [tale.

He that doth hate me the worse will tell my
Nob. It is your fashion such kings to dis-
commend

As your abuses reform or reprehend. [defame
You priests are the cause that chronicles doth
So many princes and men of notable name ;
For you take upon you to write them evermore ;
And, therefore, King John is like to rue it
sore [clergy.

When ye write his time, for vexing of the

Clergy. I marvel ye take his part so
earnestly.

Nob. It becometh Nobility his prince's
fame to preserve.

Clergy. If he continue, we are like in a
while to starve—

He demandeth of us the tenth part of our
living.

Nob. I think it is then for some necessary thing.

Clergy. Marry ! to recover that he hath lost in France ;

As Normandy dukedom, and his land beyond Orleans. [sary ?

Nob. And think ye not that a matter neces-

Clergy. No, sir ! by my troth ! he taking it of the clergy.

Nob. Ye could be content that he should take it of us ?

Clergy. Yea, so that he would spare the clergy, by sweet Jesus !

This taking of us might soon grow to a custom, And then Holy Church might so be brought to thraldom, [free,

Which hath been ever from temporal princes As touching tribute or other captivity.

Nob. He that defendeth you ought to have part of your goods.

Clergy. He hath the prayers of all them that hath hoods.

Nob. Why, is that enough to help him in his war ? [debar.

Clergy. The Church he may not of liberty

Nob. Did not Christ Himself pay tribute unto Cæsar ?

If He paid tribute, so ought His holy vicar.

Clergy. To hear ye reason so indiscreetly I wonder ! [under,

Ye must consider that Christ, that time, was But his vicar, now, is above the princes all ; Therefore, beware ye do not to heresy fall.

Ye ought to believe as Holy Church doth teach you,

And not to reason in such high matters now.

Nob. I am unlearned: my wits are soon confounded.

Clergy. Then leave such matters to men more deeply grounded.

Nob. But how will ye do for the oath that ye have take?

Clergy. The keys of the Church can all such matters off-shake.

Nob. What call ye those keys? I pray you heartily tell me!

Clergy. Our Holy Father's power, and his high authority.

Nob. Well, I can no more say; ye are too well learned for me.

My business is such that here now I must leave ye.

Clergy. I must hence also so fast as ever may be

To sue unto Rome for the Church's liberty.

Go out Nobility and Clergy.

Here Sedition cometh in.

Sedit. Have in once again! in spite of all my enemies! [panies;

For they cannot drive me from all men's com-
And though it were so that all men would for-
sake me,

Yet doubt I it not but some good women would take me.

I look for fellows that here should make some sport:

I marvel it is so long ere they hither resort.

By the mass! I ween the knaves are in the briars;

Or else they are fallen into some order of friars.

Nay! shall I guess right? they are gone into the stews;

I hold ye my neck, anon we shall hear news.

[*A voice heard*] saying the Litany.
List, for God's passion! I trow here cometh
some hogherd [heard.
Calling for his pigs. Such a noise I never
*Here come Dissimulation singing of the
Litany.*

Dissim. (sing.). *Sancte Dominice, ora pro
nobis!*

Sedit. (sing.). *Sancte pyld monache, I be-
shrow vobis!*

Dissim. (sing.). *Sancte Francisse, ora pro
nobis!*

Sedit. Hear ye not? Cock's soul! what
meaneth this hypocrite knave?

Dissim. *Pater noster,* I pray God bring him
soon to his grave,

Qui es in celis, with a vengeance *sanctificetur,*
Or else Holy Church shall never thrive, by
Saint Peter!

Sedit. Tell me, good fellow! makest thou
this prayer for me?

Dissim. Ye are as fierce as though ye had
broke your nose at the buttery.

I meddle not with thee, but here to good saints
I pray

Against such enemies as will Holy Church
decay. *Here sing this.*

A Johanne Rege iniquo, libera nos, domine.

Sedit. Leave, I say! or, by mass! I will
make you groan.

Dissim. If thou be gentle, I pray thee, let
me alone;

For, within a while, my devotion will be gone.

Sedit. And wherefore dost thou pray here
so bitterly,

Mumbling thy paternoster and chanting the litany?

Dissim. For that Holy Church might save her patrimony,

And to have of King John a triumphant victory.

Sedit. And why of King John? doth he vex you so sore?

Dissim. Both churches and abbeys he oppresseth more and more, [tell.

And take of the clergy—it is unreasonable to

Sedit. Out with the Pope's bulls then, and curse him down to hell!

Dissim. Tush, man! we have done so, but all will not help:

He regardeth no more the Pope than he doth a whelp.

Sedit. Well, let him alone; for that will I give him a skelp—

But what art thou called of thine own monkish nation? [simulation.

Dissim. Keep it in counsel, Dane Davy Dis-

Sedit. What, Dissimulation! Cock's soul! mine old acquaintance!

Par me faye, mon amye, Je [suis] tote ad voutre plesaunce.

Dissim. Gramercies, good friend! with all my very heart:

I trust we shall talk more freely or we depart.

Sedit. Why, villain whoreson! knowest not thy cousin Sedition?

Dissim. I have ever loved both thee and thy condition.

Sedit. Thou must needs, I trow, for we come of two brethren:

If thou remember, our fathers were one man's childern—

Thou comest of Falsehood, and I of Privy Treason.

Dissim. Then Infidelity our grandfather is, by reason.

Sedit. Marry ! that is true ; and his beginner Antichrist,

The great Pope of Rome, or first vain popish priest.

Dissim. Now welcome, cousin ! by the way that my soul shall to.

Sedit. Gramercy, cousin ! by the holy bishop Benno !

Thou keepest thy old wont; thou art still an abbey man.

Dissim. To hold all things up I play my part now and than.

Sedit. Why, what manner of office hast thou within the abbey ?

Dissim. Of all religions I keep the church-door key.

Sedit. Then, of a likelihood, thou art their general porter ?

Dissim. Nay, of monks and canons I am the subtle sorter. [silence :

While some talk with Besse, the residue keep Though we play the knaves we must show a good pretence. [froiter ;

Wheresoever some eat, a certain keep the Wheresoever some sleep, some must needs keep the dorter.

Didst thou never know the manner of our senys ?

Sedit. I was never with them acquainted, by Saint Denys !

Dissim. Then never knewest thou the knavery of our menys —

If I should tell all, I could say more than that.

Sedit. Now of good fellowship, I beseech thee, show me what. [by me.

Dissim. The profitable lucre cometh ever in

Sedit. But, by what mean? tell me, I heartily pray thee!

Dissim. To win the people, I appoint each man his place—

Some to sing Latin, and some to duck at grace; [cross;

Some to go mumming, and some to bear the Some to stoop downward as the[ir] heads were stopped with moss; [mass;

Some read the Epistle and Gospel at high Some sing at the lectern with long ears like an ass; [fathers treads,

The pavement of the church the ancient Some time with a portasse, sometime with a pair of beads; [tion,

And this exceedingly draw' th people to devo- Specially when they do see so good religion.

Then have we images of Saint Spirit and Saint Saviour—

Much is the seeking of them to get their favour : Young women barefoot, and old men seek them breechless. [express.

The miracles wrought there I can, in no wise, We lack neither gold nor silver, girdles nor rings, [ings.

Candles nor tapers, nor other customed offer- Though I seem a sheep, I can play the subtle fox : [box.

I can make Latin to bring this gear to the Tush ! Latin is alone to bring such matter to pass : [compass ;

There is no English that can such sleights

And, therefore, we will no service to be sung,
Gospel nor 'Pistle, but all in Latin tongue.
Of our subtle drifts many more points are
behind;

If I told you all we should never have an end.

Sedit. *In nomine Patris*, of all that ever I
heard [buzzard !

Thou art alone yet of such a dreaming
Dissim. Nay, dost thou not see how I in
my colours jet?

To blind the people I have yet a farther fet.
This is for Bernard, and this is for Benet,
This is for Gilbard, and this is for Jhenet :
For Francis this is, and this is for Dominic,
For Austin and Elen, and this is for Saint
Patrick.

We have many rules, but never one we keep :
When we sing full loud our hearts be fast
asleep. [blue ;

We resemble saints in grey, white, black, and
Yet unto princes not one of our number true :
And that shall King John prove shortly, by
the rood !

Sedit. But, in the meantime, yourselves get
little good.

Your abbeys go down, I hear say, everywhere.

Dissim. Yea, friend Sedition, but thou must
see to that gear.

Sedit. Then must I have help, by sweet
Saint Benet's cup !

Dissim. Thou shalt have a child of mine
own bringing up.

Sedit. Of thy bringing up? Cock's soul !
what knave is that ?

Dissim. Marry ! Private Wealth; now have
I told thee what.

I made him a monk and a perfect cloisterer,
And in the abbey he began first cellarer;
Then prior, then abbot of a thousand pound
land—no worse;
Now he is a bishop and rideth with a hundred
horse;

And, as I hear say, he is like to be a cardinal.
Sedit. Is he so, indeed? by the mass! then
have at all!

Dissim. Nay, first Private Wealth shall
bring in Usurped Power
With his authority, and then the game is o'er.
Sedit. Tush! Usurped Power doth favour
me of all men;
For, in his troubles, I ease his heart now and
then.

When princes rebel against his authority,
I make their commons against them for to be.
Twenty thousand men are but a morning break-
fast

To be slain for him, he taking his repast.

Dissim. Thou hast, I perceive, a very subtle
cast.

Sedit. I am for the Pope, as for the ship
the mast.

Dissim. Then help, Sedition! I may still in
England be:

King John hath threatened that I shall over sea.
Sedit. Well, if thou wilt of me have remedy
this o'er,

[Power!

Go seek Private Wealth and also Usurped
Dissim. I can bring but one, by Mary,

Jesus' mother!

Sedit. Bring thou in the one, and let him
bring in the other.

Here come in Usurped Power and

Private Wealth, singing one after another.

Usurped Power sing this. Super flumina Babylonis suspendimus organa nostra.

Private Wealth sing this. Quomodo cantabimus canticum bonum in terra aliena?

Sedit. By the mass ! methink they are singing of placebo !

Dissim. Peace ! for with my spectables vadām et videbo !

Cock's soul ! it is they : at the last I have smelled them out.

Here go and bring them.

Sedit. Thou mayest be a sow, if thou hast so good a snout—

Sirs, mark well this gear ! for, now, it beginneth to work. [Wealth ;

False Dissimulation doth bring in Private And Usurped Power, which is more fierce than a Turk,

Cometh in by him to decay all spiritual health ; Than I by them both, as clear experience tell' th. [subdue,

We four, by our crafts, King John will so That for three hundred years all England shall it rue.

Dissim. Of the clergy, friends ! report like as ye see ; [me.

That their Private Wealth cometh ever in by *Sedit. But, by whom comest thou ? by the*

mass ! even by the devil ; [people's evil.

For the ground thou art of the Christian

Dissim. And what are you, sir ? I pray you say good by me.

Sedit. By my troth ! I come by thee and thy affinity.

Dissim. Fetch thou in thy fellow, so fast as ever thou can.

P. Wealth. I trow, thou shalt see me now play the pretty man.

Of me, Private Wealth, came first Usurped Power :

Ye may perceive it, in pageant here, this hour.

Sedit. Now welcome, fellows, by all these bones and nails !

Us. Power. Among companions good fellowship never fails.

Sedit. Nay, Usurped Power ! thou must go back again ;

For I must also put thee to a little pain.

Us. Power. Why, fellow Sedition ! what wilt thou have me do ?

Sedit. To bear me on thy back, and bring me in also,

That it may be said that, first, Dissimulation Brought in Private Wealth to every Christian nation ! [Power ;

And that Private Wealth brought in Usurped And he Sedition, in city, town, and tower : That some man may know the fetch of all our sort.

Us. Power. Come on thy ways, then, that thou mayest make thee fort.

Dissim. Nay, Usurped Power, we shall bear him all three,

Thyself, he and I, if ye will be ruled by me— For there is none of us but in him hath a stroke.

P. Wealth. The whoreson knave weigheth and it were a crooked oak.

Here they shall bear him in, and Sedition saith—

Sedit. Yea, thus it should be; marry ! now
I am aloft—

I will beshite you all if ye set me not down
soft.

In my opinion, by sweet Saint Antony !
Here is now gathered a full honest company.
Here is neither Austin, Ambrose, Jerome, nor
Gregory ; [merry.]

But here is a sort of companions much more
They of the Church, then, were four holy
doctors ; [proctors.]

We of the Church, now, are the four general
Here is, first of all, good father Dissimulation,
The first beginner of this same congregation ;
Here is Private Wealth, which hath the Church
infect [sect ;]

With all abusions, and brought it to a sinful
Here is Usurped Power, that all kings doth
subdue [true ;]

With such authority as is neither good nor
And I, last of all, am even sance pere Sedition.

Us. Power. Under heaven is not a more
knavie in condition.

Whereas thou dost come, that commonwealth
cannot thrive :

By Our Lord ! I marvel that thou art yet alive.

P. Wealth. Where herbs are plucked up
the weeds many times remain. [plain.]

Dissim. No man can utter an evidence more

Sedit. Yea, ye think so, you ? now God's

blessing break your head !

I can do but laugh to hear you, by this bread !
I am so merry that we are met, by Saint John !

I feel not the ground that I do go upon—
For the love of God let us have some merry
song.

Us. Power. Begin thyself then, and we
shall leap in among. *Here sing.*

Sedit. I would ever dwell here to have such
merry sport.

P. Wealth. Thou mayst have it, man ! if
thou wilt hither resort ;

For the Holy Father is as good a fellow as we.

Dissim. The Holy Father ! why, pray thee
which is he ?

P. Wealth. Usurped Power here ; which,
though he apparent be

In this apparel, yet hath he authority

Both in heaven and earth, in purgatory and
in hell.

Us. Power. Mark well his sayings ! for a
true tale he doth tell.

Sedit. What, Usurped Power ? Cock's soul !
ye are our Pope ?

Where is your three crowns, your cross keys,
and your cope ?

What meaneth this matter ? methink ye walk
astray.

Us. Power. Thou knowest I must have
some dalliance and play ;

For I am a man, like as another is ; [kiss.]

Sometime I must hunt, sometime I must Alison

I am bold of you ; I take ye for no strangers ;

We are as spiritual, I doubt in you no
dangers.

Dissim. I ought to consider your Holy
Fatherhood : [good.]

From my first infancy ye have been to me so

For God's sake ! witsave to give me your
blessing here—

A pena et culpa—that I may stand this day
clear. *Kneel.*

Sedit. From making cuckolds? marry!
that were no merry cheer.

Dissim. *A pena et culpa:* I trow thou canst
not hear.

Sedit. Yea, with a cuckold's wife ye have
drunk double beer.

Dissim. I pray thee, Sedition, my patience
no more stere—

A pena et culpa I desire to be clear, [fear.
And then all the devils of hell I would not

Us. Power. But tell me one thing: dost
thou not preach the Gospel?

Dissim. No, I promise you, I defy it to the
devil of hell.

Us. Power. If I knew thou didst, thou
shouldst have none absolution.

Dissim. If I do, abjure me or put me to
execution.

P. Wealth. I dare say he breaketh no popish
constitution.

Us. Power. Such men are worthy to have
our contribution—

I assoil thee here, behind and also beforene:
Now art thou as clear as that day thou wert
born.

Rise, Dissimulation! and stand up like a bold
knight: [light.

Doubt not of my power, though my apparel be
Sedit. A man, by the mass! cannot know
you from a knave; [save.

Ye look so like him, as I would God should me
P. Wealth. Thou art very lewd our father
so to deprave. [have.

Though he, for his pleasure, such light apparel
It is now summer, and the heat is without
measure,

And among us he may go light at his own pleasure.

Fellow Sedition ! though thou dost mock and scoff,

We have other matters than this to be com-
moned of.

Friend Dissimulation ! why dost thou not thy
massage,

And show, out of England, the cause of thy
far passage?

Tush ! blemish not, whoreson ! for I shall ever
assist thee.

Sedit. The knave is white-livered, by the
Holy Trinity !

Us. Power. Why so, Private Wealth, what
is the matter? tell me !

P. Wealth. Dissimulation is a messenger
for the clergy :

I must speak for him, there is no remedy.

The clergy of England, which is your special
friend, [mind,

And of a long time hath borne you very good
Filling your coffers with many a thousand
pound, [ground.

If ye set not to hand, he is like to fall to the
I do promise you truly, his heart is in his hose :
King John so useth him that he reckoneth all
to lose.

Us. Power. Tell, Dissimulation, why art
thou so ashamed

To show thy message? thou art much to be
blamed.

Let me see those writings : tush, man ! I pray
thee come near.

Dissim. Your Horrible Holiness putt' th me
in wonderful fear.

Us. Power. Tush ! let me see them, I pray thee heartily !

Here Dissimulation shall deliver the writings to Usurped Power.

I perceive it well, thou wilt lose no ceremony.
Sedit. Yet is he no less than a false knave, verily ! [holy.]

I would thou hadst kissed his arse, for that is *P. Wealth.* How dost thou prove me that his arse is holy now ?

Sedit. For it hath an hole, even fit for the nose of you !

P. Wealth. Your part is not else but for to play the knave,

And so ye must still continue to your grave.

Us. Power. I say, leave your gauds, and attend to me this hour—

The bishops writeth here to me, Usurped Power,

Desiring assistance of mine authority
To save and support the Church's liberty.

They report King John, to them, to be very hard,

And to have the Church in no price nor regard.
In his parliament he demandeth of the clergy,
For his wars, the tent[h] of the Church's patrimony.

P. Wealth. Ye will not consent to that, I trow, by Saint Mary !

Sedit. No ! draw to you still ; but let none from you carry !

Us. Power. Ye know it is clean against our holy decrees

That princes should thus contemn our liberties.
He taketh upon him to reform the tithes and offerings,

And intermeddleth with other spiritual things.

P. Wealth. Ye must sequester him, or else
that will mar all.

Us. Power. Nay ! besides all this, before
judges temporal,

He conventeth clerks of causes criminal.

P. Wealth. If ye see not to that, the Church
will have a fall.

Sedit. By the mass ! then priests are like
to have a pang ;

For treason, murder and theft, they are like
to hang. [treason]

By cock's soul ! then I am like to walk for
If I be taken—look to it, therefore, in season !

P. Wealth. Marry ! God forbid that ever
your holy anointed

For treason or theft should be hanged, racked
or jointed ;

Like the rascal sort of the profane laity.

Us. Power. Nay, I shall otherwise look to
it, ye may trust me !

Before himself, also, the bishops he doth con-
vent,

To the derogation of their dignity excellent ;
And will suffer none to the Court of Rome to
appeal.

Dissim. No, he contemneth your authority
and seal ; [king ;

And saith, in his land, he will be lord and
No priest so hardy to enterprise anything.

For the which, of late, with him were at vari-
ance [fiance—

Four of the bishops, and, in manner, at de-
William of London, and Eustace Bishop of
Ely, [truly.

Walter of Winchester, and Giles of Hertford,

By your authority they have him excommunicate.

Us. Power. Then have they done well; for he is a reprobate:

To that I admit he is always contrary.

I made this fellow here the Archbishop of Canterbury,

And he will agree thereto in no condition.

P. Wealth. Then, hath he knowledge that his name is Sedition?

Dissim. Doubtless he hath so; and that drowneth his opinion.

Us. Power. Why do ye not say his name is Steven Langton?

Dissim. Tush! we have done so; but that helpeth not the matter:

The Bishop of Norwich for that cause doth him flatter.

Us. Power. Stick thou to it fast, we have once admitted thee.

Sedit. I will not one jot from my admission flee: [he—

The best of them all shall know that I am Nay! in such matters let men beware of me.

Us. Power. The monks of Canterbury did more, at my request,
Than they would at his, concerning that election.

They chase Sedition, as it is now manifest,
In spite of his heart: then he, for their rebellion,

Exiled them all, and took their whole possession

Into his own hands, them sending over sea
Their livings to seek in extreme poverty.
This custom also he hath, as it is told me:

When prelates depart—yea, bishop, abbot,
or curate—

He entereth their lands without my liberty,
Taking the profits till the next be consecrate,
Institute, stalled, induct, or enthronisate;
And of the pied monks he intendeth to take a
dime—

All will be marred if I look not to it in time.

Dissim. It is taken, sir! the sum is un-
reasonable—

A nine thousand mark—to live they are not
able:

His suggestion was to subdue the Irish men.

P. Wealth. Yea, that same people doth
ease the Church, now and then—

For that enterprise they would be looked
upon.

Us. Power. They get no money, but they
shall have clean remission;

For those Irish men are ever good to the
Church:

When kings disobey it, then they begin to
worsh.

P. Wealth. And all that they do is for in-
dulgence and pardon.

Sedit. By the mass! and that is not worth
a rotten warden.

Us. Power. What care we for that? to them
it is venison.

P. Wealth. Then let them have it, a God's
dear benison!

Us. Power. Now, how shall we do for this
same wicked king?

Sedit. Suspend him, and curse him, both
with your word and writing.

If that will not help, then interdict his land

With extreme cruelty; and if that will not stand,
 Cause other princes to revenge the Church's
 It will profit you to set them a-work among.
 For clean remission, one king will subdue
 another;
 Yea, the child sometime will slay both father
 and mother.

Us. Power. This counsel is good: I will
 now follow it plain.

Tarry thou still here till we return again.

*Here go out Usurped Power and Private
 Wealth and Sedition: Usurped Power
 shall dress for the Pope: Private
 Wealth for a Cardinal; and Sedition
 for a Monk. The Cardinal shall bring
 in the cross, and Steven Langton the
 book, bell, and candle.*

Dissim. This Usurped Power, which now
 is gone from hence,

For the Holy Church will make such ordinance,
 That all men shall be under his obedience;
 Yea, kings will be glad to give him their alle-
 giance;

[disturbance.]

And then shall we priests live here without
 As God's own vicar, anon, ye shall see him sit,
 His flock to advance by his most politic wit.
 He shall make prelates, both bishop and car-
 dinal,

Doctors and prebends with furred hoods and
 side gowns.

He will also create the orders monastical—
 Monks, canons, and friars with grey coats and
 shaven crowns;

And build them places to corrupt cities and
 towns.

The dead saints shall show both visions and
miracles ;
With images and relics he shall work sterracles.
He will make matins, hours, mass, and even-
song,
To drown the Scriptures, for doubt of heresy ;
He will send pardons to save men's souls
among ,
Latin devotions with the holy rosary. [mony ;
He will appoint fastings, and pluck down matri-
Holy water and bread shall drive away the
devil ; [evil.
Blessings with black beads will help in every
King John of England, because he hath re-
belled [stable,
Against Holy Church, using it worse than a
To give up his crown shall shortly be com-
pelled ;
And the Albigenes, like heretics detestable,
Shall be brent because against our father they
babble.
Through Dominic's preaching an eighteen
thousand are slain,
To teach them how they shall Holy Church
dissain. [council
All this to perform he will cause a general
Of all Christendom, to the Church of Latern-
ense.
His intent shall be for to suppress the Gospel,
Yet will he glose it with a very good pre-
tence—
To subdue the Turks by a Christian violence.
Under this colour he shall ground there many
things, [doings.
Which will, at the last, be Christian men's un-
The Pope's power shall be above the powers all,

And ear-confession a matter necessary;
 Ceremonies will be the rites ecclesiastical.
 He shall set up there both pardons and purgatory.

The Gospel preaching will be an heresy.
 By this provision, and by such other kinds,
 We shall be full sure always to have our minds.

[Enter Usurp. Power as the Pope, Priv. Wealth as a Cardinal, Sedition as a Monk.]

The Pope. Ah! ye are a blab; I perceive
 ye will tell all:
 I left ye not here to be so liberal.

Dissim. *Mea culpa, mea culpa, gravissima
 mea culpa!*
 Give me your blessing, *pro Deo et sancta
 Maria!*

Kneel and knock on the breast.

Pope. Thou hast my blessing. Arise now,
 and stand aside!

Dissim. My skin is so thick, it will not
 through glide.

Pope. Let us go about our other matters
 now.

Say this all three. We wait here upon the
 great holiness of you.

Pope. Forasmuch as King John doth Holy
 Church so handle,

Here I do curse him with cross, book, bell,
 and candle. [his face,

Like as this same rood turneth now from me
 So God I require to sequester him of His grace.
 As this book doth spear by my work manual,
 I will God to close up from him his benefits all.
 As this burning flame goeth from this candle
 in sight,

I will God to put him from His eternal light.
 I take him from Christ, and, after the sound of
 this bell, [of hell.
 Both body and soul I give him to the devil
 I take from him baptism, with the other sacra-
 ments

And suffrages of the Church, both Ember days
 and Lents. [fession,

Here I take from him both penance and con-
 Mass of the Five Wounds, with censing and
 procession. [bread,

Here I take from him holy water and holy
 And never will them to stand him in any stead.
 This thing to publish I constitute you three,
 Giving you my power and my full authority.

Say this all three. With the grace of God
 we shall perform it than.

Pope. Then get you forward, so fast as
 ever ye can,

Upon a bon voyage: yet let us sing merrily.

Sedit. Then begin the song, and we shall
 follow gladly.

Here they shall sing.

Pope. To colour this thing thou shalt be
 called Pandulphus;

Thou, Steven Langton, thy name shall be Ray-
 mundus. [suspend

First thou, Pandulphus! shall openly him
 With book, bell, and candle: if he will not
 so amend, [spear.

Interdict his land, and the churches all up-
 P. *Wealth.* I have my message; to do it

I will not fear.

Here go out and dress for Nobility.

Pope. And thou, Steven Langton! command
 the bishops all,

So many to curse as are to him beneficial—
Dukes, earls, and lords—whereby they may
forsake him.

Sedit. Sir, I will do it, and that, I trow,
shall shake him.

Pope. Raymundus! go thou forth to the
Christian princes all:

Bid them, in my name, that they upon him fall,
Both with fire and sword, that the Church may
him conquer.

Dissim. Your pleasure I will no longer time
defer.

Pope. Say this to them also: Pope Inno-
cent the Third

Remission of sins to so many men hath
granted

As will do their best to slay him, if they may.

Dissim. Sir! it shall be done without any
longer delay.

Pope. In the mean season I shall such
gear advance

As will be to us a perpetual furtherance.

First ear-confession, then pardons, then pur-
gatory; [imagery;

Saints-worshipping then, then seeking of
Then Latin service, with the ceremonies many,
Whereby our bishops and abbots shall get
money.

I will make a law to burn all heretics;
And kings to depose when they are schismatics.
I will also raise up the four begging orders
That they may preach lies, in all the Christian
borders.

For this and other, I will call a General Council
To ratify them, in like strength, with the
Gospel.

THE INTERPRETER.

In this present act we have to you declared,
As in a mirror, the beginning of King John :
How he was, of God, a magistrate appointed
To the governance of this same noble region,
To see maintained the true faith and religion ;
But Satan the Devil, which that time was at
large, [discharge].
Had so great a sway that he could it not

Upon a good zeal he attempted very far,
For wealth of this realm, to provide refor-
mation [debar
In the Church thereof; but, they did him
Of that good purpose; for, by excommunica-
tion [nation.
The space of seven years, they interdict thi[s]
These blood-suppers thus, of cruelty and spite,
Subdued this good king for executing right.

In the second act this will appear more plain :
Wherein Pandulphus shall him excommunicate
Within this his land, and depose him from his
reign.

All other princes they shall move him to hate,
And to persecute after most cruel rate.
They will him poison in their malignity,
And cause ill report of him always to be.

This noble King John, as a faithful Moses,
Withstood proud Pharaoh for his poor Israel ;
Minding to bring it out of the land of darkness.
But the Egyptians did against him so rebel
That his poor people did still in the desert
dwell,

Till that Duke Josue, which was our late King
 Henry, [honey.
 Clearly brought us into the land of milk and
 As a strong David, at the voice of verity,
 Great Golie, the Pope, he strake down with
 his sling ;
 Restoring again to a Christian liberty
 His land and people, like a most victorious
 king ; [bring,
 To her first beauty intending the Church to
 From ceremonies dead to the living word of
 the Lord—
 This the second act will plenteously record.

FINIT ACTUS PRIMUS. [INCIPIIT ACTUS
 SECUNDUS.]

*Here the Pope go out, and Sedition and
 Nobility come in and say :—*

Nob. It pitith my heart to see the con-
 troversy
 That nowadays reigneth between the king and
 the clergy.
 All Canterbury monks are now the realm exiled ;
 The priests and bishops continually reviled ;
 The Cist'ian monks are in such perplexity
 That, out of England, they reckon all to flee—
 I lament the chance, as I would God should me
 save !
 Sedit. It is graciously said ; God's blessing
 might ye have ! [descend
 Blessed is that man that will grant or con-
 To help religion, or Holy Church defend.
 Nob. For their maintenance I have given
 lands full fair ;

I have disherited many a lawful heir.

Sedit. Well, it is your own good : God shall reward you for it ;
And in heaven, full high, for such good works
shall ye sit.

Nob. Your habit showeth ye to be a man
of religion.

Sedit. I am no worse, sir ! my name is
Good Perfection.

Nob. I am the more glad to be acquainted
with ye.

Sedit. Ye show yourself here like a noble-
man, as ye be.

I perceive right well your name is No-
bility.

Nob. Your servant and umfrey ! of truth,
father ! I am he.

Sedit. From Innocent, the Pope, I am come
from Rome, even now :

A thousand times, I ween, he commendeth him
unto you,

And sent you clean remission to take the
Church's part.

Nob. I thank his Holiness ; I shall do it
with all my heart.

If ye would take pains for hearing my con-
fession

I would, out of hand, receive this clean re-
mission.

Sedit. Marry ! with all my heart I will be
full glad to do it.

Nob. Put on your stole then, and I pray you
in God's name sit.

*Here sit down, and Nobility shall say
Benedicite.*

Nob. Benedicite !

*Sedit. D[o]m[i]n[u]s: In nomine Domini
Pape, amen!*

Say forth your mind in God's name.

*Nob. I have sinned against God; I 'know-
ledge myself to blame—*

In the seven deadly sins I have offended sore:
God's ten commandments I have broken ever-
more:

My five bodily wits I have ungodly kept:
The works of charity, in manner, I have out-
slept.

*Sedit. I trust ye believe as Holy Church
doth teach ye;*

And from the new learning ye are willing for
to flee.

*Nob. From the new learning? Marry, God
of heaven save me!*

I never loved it of a child, so mote I thee.

*Sedit. Ye can say your creed, and your
Latin Ave Mary?*

*Nob. Yea, and dirge also, with seven
psalms and litany.*

*Sedit. Do ye not believe in purgatory and
holy bread?*

*Nob. Yes, and that good prayers shall
stand my soul in stead.*

*Sedit. Well then, good enough! I warrant
my soul for your.*

*Nob. Then execute on me the Holy Father's
power.*

*Sedit. Nay, while I have you here, under-
neath *benedicite*,*

In the Pope's behalf I must move other things
to ye.

*Nob. In the name of God, say here what
ye will to me.*

Sedit. Ye know that King John is a very wicked man;
And, to Holy Church, a continual adversary.
The Pope willeth you to do the best ye can
To his subduing for his cruel tyranny;
And, for that purpose, this privilege graciously
Of clean remission he hath sent you this time,
Clean to release you of all your sin and crime.

Nob. It is clean against the nature of Nobility
To subdue his King without God's authority;
For his princely estate and power is of God.
I would gladly do it, but I fear His rightful rod.

Sedit. God's holy vicar gave me his whole authority—
Lo! it is here, man; believe it! I beseech thee, [tion.

Or else thou wilt fall in danger of damnation.

Nob. Then I submit me to the Church's reformation.

Sedit. I assoil thee here from the King's obedience,
By the authority of the Pope's magnificence.

Auctoritate Roma in pontificis ego absolvo te
From all possessions given to the spirituality,
In nomine Domini Pape, amen!

Keep all things secret, I pray you heartily.
Go out Nobility.

Nob. Yes, that I will, sir, and come again hither shortly.

Here enter Clergy and Civil Order together, and Sedition shall go up and down a pretty while.

Clergy. Is not your fatherhood Archbishop of Canterbury?

Sedit. I am Steven Langton. Why make ye here inquiry?

[*Clergy and Civil Order*] kneel and say both.

Ye are right welcome to this same region truly.

Sedit. Stand up, I pray you : I trow, thou art the Clergy. [Civil Order.]

Clergy. I am the same, sir ! and this is

Sedit. If a man might axe you, what make you in this border ?

Clergy. I heard tell yesterday ye were come into the land : [stand.]

I thought for to see you, some news to under-

Sedit. In faith ! thou art welcome : is Civil Order thy friend ?

Clergy. He is a good man, and beareth the Church good mind.

C. Order. Right sorry I am of the great controversy [remedy.]

Between him and the king, if I might it

Sedit. Well, Civil Order, for thy good will, gramercy !

That matter will be of another fashion shortly.

First, to begin with, we shall interdict the land.

C. Order. Marry ! God forbid we should be in such bond.

But who shall do it, I pray you heartily ?

Sedit. Pandulphus and I : we have it in our legacy— [day ;

He went to the king for that cause yester- And I will follow so fast as ever I may.

Lo ! here is the bull of mine authority.

Clergy. I pray God to save the Pope's holy majesty.

Sedit. Sit down on your knees, and ye shall have absolution

A pena et culpa, with a thousand days of
pardon.

Here is first a bone of the blessed Trinity,
A dram of the turd of sweet Saint Barnaby.
Here is a feather of good Saint Michael's wing,
A tooth of Saint Twyde, a piece of David's
harp string,

The good blood of Hales, and our blessed
Lady's milk; [silk.]

A louse of Saint Francis in this same crimson
A scab of Saint Job, a nail of Adam's toe,
A maggot of Moses, with a fart of Saint
Fandigo.

Here is a fig-leaf and a grape of Noe's vine-
yard,

A bead of Saint Blythe, with the bracelet of
a bearward.

The devil that was hatched in Master John
Shorn's boot,

That the tree of Jesse did pluck up by the
root.

Here is the latchet of sweet Saint Thomas'
shoe,

A rib of Saint Rabart, with the huckle bone
of a Jew;

Here is a joint of Darvel Gathiron,
Besides other bones and relics many one.

In nomine Domini Pape, amen!

Arise now, like men, and stand upon your feet,
For here ye have caught an holy and a blessed
heat.

Ye are now as clean as that day ye were born,
And like to have increase of childern, cattle
and corn.

C. Order. Childern? he can have none, for
he is not of that load.

Sedit. Tush ! though he hath none at home,
he may have some abroad.

Now, Clergy, my friend ! this must thou do for
the Pope,

And for Holy Church : thou must men's con-
science grope ;

And, as thou feelest them, so cause them for
to work :

Let them show King John no more favour than
a Turk ;

Everywhere stir them to make an insurrection.

Clergy. All that shall I do ; and, to provoke
them more,

This interdiction I will lament very sore

In all my preachings, and say, through his oc-
casion,

All we are under the danger of damnation.

And this will move people to help to put him
down ; [crown.]

Or else compel him to give up sceptre and
Yea, and that will make those kings that shall
succeed

Of the Holy Church to stand evermore in dread.

And, besides all this, the church doors I will
upseal, [peal ;]

And close up the bells that they ring never a

I will spear up the chalice, chrismatory, cross,

and all, [burial ;]

That mass they shall have none, baptism nor

And this, I know well, will make the people
mad. [never had—]

Sedit. Marry ! that it will ; such sauce he
And what wilt thou do for Holy Church, Civil
Order ?

C. Order. For the clergy's sake I will, in
every border,

Provokē the great men to take the common's part.

With cautels of the law I will so tickle their heart [upon;

They shall think all good that they shall pass
And so shall we come to our full intent anon :
For if the Church thrive, then do we lawyers thrive;

And if they decay our wealth is not alive.

Therefore, we must help your state, masters !
to uphold ;

Or else our profits will catch a winter cold.

I never knew lawyer which had any crafty learning

That ever escaped you without a plenteous living ;

Therefore, we may not leave Holy Church's quarrel,

But ever help it, for their fall is our parel.

Sedit. God's blessing have ye ! this gear then will work, I trust.

C. Order. Or else some of us are like to lie in the dust.

Sedit. Let us all avoid ! by the mass ! the king cometh here.

Clergy. I would hide myself for a time, if I wist where.

C. Order. Go we hence apace, for I have spied a corner.

Here go out all, and King John cometh in.

K. John. For none other cause God hath kings constitute,
And given them the sword, but for to correct all vice.

I have attempted this thing to execute

Upon transgressors, according unto justice ;
And because I will not be partial in mine office

For theft and murder, to persons spiritual,
I have against me the priests and the bishops all.

A like displeasure in my father's time did fall,
Forty years ago, for punishment of a clerk :
No counsel might them to reformation call,
In their opinion they were so sturdy and stark,
But against their prince to the Pope they did so bark,

That here, in England, in every city and town
Excommunications as thunderbolts came down.
For this their captain had a ster-apared crown,
And died upon it without the king's consent.
Then interdictions were sent from the Pope's renown,

Which never left him till he was penitent,
And fully agreed unto the Pope's appointment,
In England to stand with the Church's liberty ;
And suffer the priests to Rome for appeals to flee.

They bound him also to help Jerusalem city
With two hundred men the space of a year,
and more ;

And three year after to maintain battle free
Against the Saracens, which vexed the Spaniards sore.

Since my father's time I have borne them grudge, therefore,

Considering the pride and the captious disdain

That they have to kings which ought over them to reign.

Private Wealth come in like a cardinal.

God save you, sir King, in your princely
majesty !

K. John. Friend, ye be welcome ! what is
your pleasure with me ?

P. Wealth. From the Holy Father, Pope In-
nocent the Third,

As a messenger I am to you directed ;
To reform the peace between Holy Church and
you ;

And, in his behalf, I advertise you here, now,
Of the Church's goods to make full restitution,
And to accept also the Pope's hely constitu-
tion [bury ;

For Steven Langton, Archbishop of Canter-
And so admit him to his state and primacy :
The monks exiled ye shall restore again
To their places and lands, and nothing of
theirs retain.

Our Holy Father's mind is that ye shall again
restore

All that ye have ravished from Holy Church,
with the more.

K. John. I reckon your Father will never be
so hard, [gard.

But he will my cause, as well as theirs, re-
I have done nothing but that I may do well ;
And, as for their tax, I have for me the Gospel.

P. Wealth. Tush ! Gospel or no, ye must
make a recompense.

K. John. Your Father is sharp, and very
quick in sentence, [so ;

If he weigheth the word of God no more than
But, I shall tell you in this what I shall do.
I am well content to receive the monks again
Upon amendment ; but, as for Steven Langton,
plain,

He shall not come here; for I know his disposition—

He is much inclined to sturdiness and sedition.

There shall no man rule in the land where I am king [living.]

Without my consent, for no man's pleasure
Nevertheless, yet, upon a new behaviour,
At the Pope's request hereafter I may him favour,

And grant him to have some other benefice.

P. Wealth. By this, I perceive, ye bear him grudge and malice.

Well, this will I say, because ye are so blunt,
A prelate to discharge, Holy Church was never wont;

But her custom is to minister punishment
To kings and princes being disobedient.

K. John. Avaunt, peevish priest! what, dost thou threaten me?

I defy the worst both of thy Pope and thee!
The power of princes is given from God above;
And, as saith Solomon, their hearts the Lord doth move. [judgment;

God speaketh in their lips when they give
The laws that they make are by the Lord's appointment.

Christ willed not his the princes to correct,
But to their precepts rather to be subject.
The office of you is not to bear the sword,
But to give counsel according to God's word.
He never taught his to wear neither sword nor salllett, [wallet;

But to preach abroad without staff, scrip, or
Yet are ye become such mighty lords, this hour,
That ye are able to subdue all princes' power.

I cannot perceive but ye are become Bel's priests,

Living by idols ; yea, the very Antichrists !

P. Wealth. Ye have said your mind ; now will I say mine also. [do

Here I curse you for the wrongs that ye have Unto Holy Church, with cross, book, bell, and candle ;

And, besides all this, I must you otherwise handle.

Of contumacy the Pope hath you convict : From this day forward your land stand interdict.

The Bishop of Norwich and the Bishop of Winchester

Hath full authority to spread it in England here.

The Bishop of Salisbury and the Bishop of Rochester

Shall execute it in Scotland everywhere.

The Bishop of Llandaff, Saint Asaph, and Saint Davy, [openly.

In Wales and in Ireland shall publish it.

Throughout all Christendom the bishops shall suspend

All such as to you any maintenance pretend ; And I curse all them that give to you their heart— [part :

Dukes, earls, and lords—so many as take your And I asoil your people from your obedience ; That they shall owe you neither fewte nor reverence. [fight

By the Pope's authority I charge them you to As with a tyrant against Holy Church's right ; And, by the Pope's authority, I give them ab-solution

A pena et culpa, and also clean remission.

Sedition extra locum. Alarum ! Alarum !
 tro ro ro ro ro ! tro ro ro ro ro ! tro ro ro
 ro ro !

Thump, thump, thump ! down, down, down ! to
 go, to go, to go !

K. John. What a noise is this that without
 the door is made ?

P. Wealth. Such enemies are up as will
 your realm invade.

K. John. Ye could do no more and ye came
 from the devil of hell

Than ye go about here to work by your wicked
 counsel.

Is this the charity of that ye call the Church ?
 God grant Christian men not after your ways
 to worch !

I set not by your curses the shaking of a rod ;
 For, I know they are of the devil, and not of
 God. [manded,

Your curses we have that we never yet de-
 But we cannot have that God hath you com-
 manded.

P. Wealth. What ye mean by that I would
 ye should openly tell.

K. John. Why, know ye it not ? the preach-
 ing of the Gospel.

Take to ye your trash, your ringing,
 sin[g]i[n]g, piping,

So that we may have the Scriptures opening—
 But that we cannot have, it standeth not with
 your advantage.

P. Wealth. Ah ! now I tell you, for this
 heretical language

I think neither you, nor any of yours, I wis—
 We will so provide—shall wear the crown after
 this.

Go out and dress for Nobility.

K. John. It become not thee, God's secret
works to deem—

Get thee hence! or else we shall teach thee to
blaspheme.

Oh, Lord! how wicked is that same generation
That never will come to a godly reformation.
The priests report me to be a wicked tyrant
Because I correct their acts and life unpleasant.
Of thy prince, saith God, thou shalt report
none ill,

But thyself apply his pleasure to fulfil. [shame,
The birds of the air shall speak to their great
As saith Ecclesiastes, that will a prince defame.
The powers are of God, I wot Paul hath such
sentence— [ance.]

He that resist them, against God maketh resist-
Mary and Joseph, at Cyryns appointment,
In the description to Cæsar were obedient.
Christ did pay tribute for Himself and Peter
too, [also.]

For a law prescribing the same unto priests
To profane princes he obeyed unto death;
So did John Baptist so long as he had breath.
Peter, John, and Paul, with the other apostles
all, [Enter Civil Order.]

Did never withstand the powers imperial.

Priests are so wicked they will obey no power,
But seek to subdue their princes day and hour,
As they would do me; but I shall make them
smart

If that Nobility and Law will take my part.

C. Order. Doubtless we cannot till ye be
reconciled

Unto Holy Church, for ye are a man defiled.

K. John. How am I defiled? tell me, good
gentle mate! [excommunicate.]

C. Order. By the Pope's high power ye are

K. John. By the word of God, I pray thee,
what power hath he?

C. Order. I spake not with him; and, therefore, I cannot tell ye.

K. John. With whom spake ye not? let me know your intent.

C. Order. Marry! not with God since the latter week of Lent.

K. John. Oh merciful God! what an unwise clause is this [Enter Clergy.]

Of him that should see that nothing were amiss.
That sentence or curse that Scripture doth not direct,

In my opinion, shall be of none effect.

Clergy. Is that your belief? Marry! God save me from you!

K. John. Prove it by Scripture, and then will I it allow—

But this know I well: when Balaam gave the curse [worse.]

Upon God's people they were never a whit the *Clergy.* I pass not on the Scripture; that is enou' for me [thority.]

Which the Holy Father approveth by his au-

K. John. Now, alas, alas! what wretched people ye are;

And how ignorant your own words doth declare. [teachers!]

Woe is that people which hath so wicked

Clergy. Nay! woe is that people that hath so cruel rulers! [Enter Nobility.]

Our Holy Father, I trow, could do no less, Considering the facts of your outrageousness.

Nob. Come away, for shame! and make no more ado: [so.]

Ye are in great danger for commoning with him

He is accursed; I marvel ye do not weigh it.

Clergy. I hear by his words that he will not obey it.

Nob. Whether he will or no, I will not with him talk

Till he be assoiled. Come on, my friends !
will ye walk? [Nobility,

K. John. Oh, this is no token of true
To flee from your king in his extremity !

Nob. I shall desire you, as now, to pardon me :

I had much rather do against God, verily !
Than to Holy Church to do any injury.

K. John. What blindness is this ? On this people, Lord, have mercy !

Ye speak of defiling, but ye are corrupted all
With pestilent doctrine, or leaven pharisaical.
Good and faithful Susan said that it was much better

To fall in danger of men than do the gretter,
As to leave God's law, which is His word most pure.

Clergy. Ye have nothing, you, to allege to us but Scripture— [sure.

Ye shall fare the worse for that, ye may be

K. John. What should I allege else, thou wicked Pharisee? [agree.

To your false learning no faithful man will
Doth not the Lord say, *nunc reges intelligite*:
The kings of the earth that worldly causes judge—

Seek to the Scripture, let that be your refuge?

C. Order. Have ye nothing else but this ? then God be with ye !

K. John. One question more, yet; ere ye depart from me

I will first demand of you, Nobility !

Why leave ye your prince and cleave to the Pope so sore ?

Nob. For I took an oath to defend the Church evermore.

K. John. Clergy ! I am sure then your quarrel is not small. [astical.]

Clergy. I am professed to the rights ecclesi-

K. John. And you, Civil Order, oweth her some office of duty ?

C. Order. I am her feed man : who should defend her but I ?

K. John. Of all three parties it is spoken reasonably :

Ye may not obey because of the oath ye made ;
Your strong profession maketh you of that same trade ; [do—

Your fee provoketh you to do as these men Great things to cause men from God to the devil to go !

Your oath is grounded first upon foolishness ;
And your profession upon much peevishness ;
Your fee, last of all, riseth out of covetousness —

And these are the causes of your rebelliousness !

Clergy. Come, Civil Order ! let us depart from hence.

K. John. Then are ye at a point for your obedience ?

C. Order. We will in no wise be partakers of your ill.

Here go out Clergy and dress for England, and Civil Order for Commonalty.

K. John. As ye have been ever, so ye will continue still —

Though they be gone, tarry you with me awhile : [vile.]

The presence of a prince to you should never be Nob. Sir, nothing grieveth me but your excommunication. [imagination.]

K. John. That is but a fantasy in your The Lord refuse not such as hath His great curse,

But call them to grace, and favour them never the worse.

Saint Paul willeth you, when ye are among such sort,

Not to abhor them, but give them words of comfort. [king,]

Why should ye then flee from me your lawful For pleasure of such as ought to do no such thing?

The Church's abusions, as holy Saint Paul do say, [away—]

By the prince's power ought for to be taken He bareth not the sword without a cause (saith he). [free;]

In this neither bishop nor spiritual man is Offending the law they are under the powers all.

Nob. How will ye prove me that the fathers spiritual

Were under the princes ever continually?

K. John. By the acts of kings I will prove it by and by.

David and Solomon the priests did constitute, Commanding the offices that they should execute.

J'osaphat, the king, the ministers did appoint; So did King Ezekias whom God himself did anoint.

Divers of the princes, for the priests, did make decrees;

Like as it is plain in the first of Maccabees.
Our priests are risen, through liberty of kings,
By riches to pride and other unlawful doings;
And that is the cause that they so oft disobey.

Nob. Good Lord, what a craft have you these things to convey!

K. John. Now, alas, that the false pretence of superstition

Should cause you to be a maintainer of Sedition!

Some thinketh nobility in nature to consist,
Or in parentage; their thought is but a mist;
Where habundance is of virtue, faith, and grace,

With knowledge of the Lord, nobility is there in place; [things

And not whereas is the wilful contempt of Pertaining to God in the obedience of kings.
Beware ye sink not with Dathan and Abiron
For disobeying the power and dominion.

Nob. Nay, bid me be aware I do not sink with you here:

Being accursed, of troth! ye put me in fear.

K. John. Why, are ye gone hence and will ye no longer tarry?

Nob. Nowhere as you are in place, by sweet Saint Mary!

Here Nobility go out and dress for the Cardinal. Here enter England and Commonalty.

K. John. Blessed Lord of Heaven! what is the wretchedness

Of this wicked world? An evil of all evils, doubtless!

Perceive ye not here how the clergy hath rejected

Their true allegiance, to maintain the popish sect?

See ye not how light the lawyers set the power,
When God commandeth them to obey each day
and hour?

Nobility also, which ought his prince to assist,
Is vanished away, as it we[re] a winter mist.
All they are from me : I am now left alone,
And, Got wot ! know not to whom to make my moan.

[Commonalty,

Oh, yet would I fain know the mind of my
Whether he will go with them or abide with me.

Eng. He is here at hand, a simple creature
as may be.

K. John. Come hither, my friend ! stand
near ! is thyself he ?

[*Enter Commonalty.*]

Commonalty. If it like your grace, I am
your poor Commonalty.

K. John. Thou art poor enough ; if that be
good, God help thee !

Methink thou art blind—tell me, friend ! canst
thou not see ?

Eng. He is blind indeed ; it is the more
ruth and pity.

K. John. How comest thou so blind ? I pray
thee, good fellow, tell me !

Com. For want of knowledge in Christ's
lively verity.

Eng. This spiritual blindness bringeth men
out of the way, [obey.

And cause them ofttimes their kings to dis-

K. John. How sayst thou, Commonalty ?
wilt not thou take my part ?

Com. To that I could be contented with all my heart;

But, alas ! in me are two great impediments.

K. John. I pray thee show me what are those impediments.

Com. The first is blindness ; whereby, I might take with the Pope

Sooner than with you ; for, alas ! I can but grope ; [guides.]

And ye know full well there are many naughty The next is poverty ; which cleave so hard to my sides,

And punish me so sore, that my power is little or none.

K. John. In God's name tell me how cometh thy substance gone !

Com. By priests, canons, and monks, which do but fill their belly [gatory.]

With my sweat and labour for their popish pur-

Eng. Your grace promised me that I should have remedy

In that same matter when I was last here, truly !

K. John. Doubtless I did so ; but, alas ! it will not be—

In heart I lament this great infelicity.

Eng. Let me have my spouse and my lands at liberty,

And I promise you my son here, your Com- monalty,

I will make able to do ye dutiful service.

K. John. I would I were able to do to thee that office ;

But, alas ! I am not ; for why ? my Nobility, My Lawyers, and Clergy hath cowardly forsake me ;

And now, last of all, to my most anguish of mind,

My Commonalty here I find both poor and blind.

Eng. Rest upon this, sir ! for my governor ye shall be

So long as ye live : God hath so appointed me.
His outward blindness is but a signification
Of blindness in soul, for lack of information
In the word of God; which is the original ground [found.]

Of disobedience, which all realms doth con-
If your grace would cause God's word to be taught sincerely,

And subdue those priests that will not preach it truly,

The people should know to their prince their lawful duty;

But, if ye permit continuance of hypocrisy
In monks, canons, and priests, and ministers of the clergy, [traitory.]

Your realm shall never be without much *K. John.* All that I perceive; and, therefore, I keep out friars

Lest they should bring thee much farther into the briars. [region:]

They have made labour to inhabit this same
They shall, for my time, not enter into dominion.

We have too many of such vain louts already—
I beshrew their hearts ! they have made you two full needy.

*Here enter Pandulphus, the Cardinal,
and saith :*

Pand. What, Commonalty, is this the covenant keeping ?

Thou toldest me thou wouldest take him no more
for thy king.

Com. *Peccavi, mea culpa!* I submit me to
your holiness.

Pand. Get thee hence then shortly ! and go
about thy business— [Clergy,

Wait on thy captains, Nobility and the
With Civil Order, and the other company.

Blow out your trumpets and set forth man-
fully : [apply,

The French King Philippe, by sea, doth hither
With the power of France, to subdue this
heretic.

K. John. I defy both him and thee, lewd
schismatic !

Why wilt thou forsake thy prince or thy prince
leave thee?

Com. I must needs obey when Holy Church
commandeth me.

Go out Commonalty.

Eng. If thou leave thy king, take me never
for thy mother.

Pand. Tush ! care not thou for that ; I shall
provide thee another—

It were fitter for you to be in another place.

Eng. It shall become me to wait upon his
grace,

And do him service whereas he is resident ;
For I was given him of the Lord omnipotent.

Pand. Thou mayst not abide here ; for why ?
we have him cursed.

Eng. I beshrew your hearts ! so have ye me
unpursed.

If he be accursed, then are we a meet couple,
For I am interdict : no salve that sore can
supple.

Pand. I say, get thee hence ! and make me
no more prating.

Eng. I will not away from mine own lawful
king,

Appointed of God, till death shall us depart.

Pand. Will ye not, indeed? well then, ye are
like to smart.

Eng. I smart already through your most
subtle practice;

And am clean undone by your false mer-
chandise,

Your pardons, your bulls, your purgatory pick-
purse,

Your Lent fasts, your shrifts, that I pray God
give you his curse !

Pand. Thou shalt smart better or we have
done with thee;

For we have, this hour, great navies upon the
sea,

In every quarter, with this Loller here to fight,
And to conquer him for the Holy Church's
right. [Scots,

We have, on the north, Alexander, the King of
With an army of men that for their towns cast
lots.

On the south side we have the French king
with his power, [Tower.

Which will slay and burn till he come to London
In the west parts we have King Alfonso with
the Spaniards,

With ships full of gunpowder now coming
hither towards ;

And on the east side we have Esterlings,
Danes, and Norways,

With such power landing as can be resisted
no ways.

K. John. All that is not true that you have here expressed. [confessed.]

Pand. By the mass ! so true as I have now
K. John. And what do ye mean by such an hurly-burly ?

Pand. For the Church's right to subdue ye ma[n]fully.

Sedit. To all that will fight I proclaim a jubilee

Of clean remission, this tyrant here to slee ;
Destroy his people, burn up both city and town,
That the Pope of Rome may have his sceptre and crown ! [bold !]

In the Church's cause to die, this day, be Your souls shall to heaven ere your flesh and bones be cold.

K. John. Most merciful God ! as my trust is in thee,

So comfort me now in this extremity !

As thou helpe[d]st David in his most heaviness,
So help me this hour, of thy grace, mercy, and goodness !

Pand. This outward remorse, that ye show here evident

Is a great likelihood and token of amendment.
How say ye, King John ? can ye find now in your heart

To obey Holy Church and give over your foward part ?

K. John. Were it so possible to hold these enemies back, [shipwrack !]

That my sweet England perish not in this

Pand. Possible, quoth he ! yea, they should go back indeed,

And their great armies to some other quarters lead ;

Or else they have not so many good blessings
now,

But as many cursings they shall have, I make
God avow !

I promise you, sir ! ye shall have special favour
If ye will submit yourself to Holy Church here.

K. John. I trust then ye will grant some
deliberation

To have an answer of this your protestation.

Sedit. Tush ! give up the crown, and make
no more ado !

K. John. Your spiritual charity will be
better to me than so—

The crown of a realm is a matter of great
weight ;

In giving it up we may not be too slight.

Sedit. I say, give it up ! let us have no
more ado !

Pand. Yea, and in our wars we will no
farther go.

K. John. Ye will give me leave to talk first
with my Clergy ?

Sedit. With them ye need not : they are at
a point already.

K. John. Then with my lawyers, to hear
what they will tell ?

Sedit. Ye shall ever have them as the Clergy
give them counsel.

K. John. Then will I common with my
Nobility.

Sedit. We have him so juggled he will not
to you agree.

K. John. Yet shall I be content to do as he
counsel me.

Pand. Then be not too long from hence, I
will advise ye. [Exit with England.]

Sedit. Is not this a sport? by the mass! it
is, I trow!

What wealth and pleasure will now to our
kingdom grow!

England is our own, which is the most plea-
sant ground

In all the round world: now may we realms
confound.

Our Holy Father may now live at his pleasure,
And have habundaunce of wenches, wines,
and treasure.

He is now able to keep down Christ and His
Gospel,

True faith to exile, and all virtues to expel.
Now shall we ruffle it in velvets, gold, and
silk;

With shaven crowns, side-gowns, and rochets
white as milk. [cantate,

By the mass, Pandulphus! now may we sing
And crow *confitebor* with a joyful jubilate.

Hold me! or else for laughing I must burst.

Pand. Hold thy peace, whoreson!—I ween
thou art accursed—

Keep a sad countenance: a very vengeance
take thee!

Sedit. I cannot do it, by the mass! and
thou shouldst hang me.

If Solon were here, I reckon that he would
laugh

Which never laughed yet; yea, like a whelp he
would waugh.

Ha, ha, ha! laugh, quoth he? yea, laugh and
laugh again: [plain.

We had never cause to laugh more free, I am

Pand. I pray thee, no more! for here come
the king again.

Ye are at a point whereto ye intend to stand.

[Enter K. John and England: see Note-Book.]

Sedit. Yea, hardly, sir, give up the crown of England.

K. John [to England]. If I should not grant, here would be a wonderful spoil;

Everywhere the enemies would ruffle and turmoil; [heart.

The loss of [the] people sticketh most unto my Eng. Do as ye think best; each way is to my smart.

Pand. [to K. John]. Ye are at a point whereto ye intend to stand?

K. John. I have cast in my mind the great displeasures of war;

The dangers, the losses, the decays both near and far; [buildings,

The burning of towns, the throwing down of Destruction of corn and cattle, with other things; [blood,

Defiling of maids, and shedding of Christian With such like outrages, neither honest, true, nor good— [this hour

These things considered, I am compelled To resign up here both crown and regal power.

Eng. For the love of God yet take some better advisement!

Sedit. Hold your tongue, ye whore! or, by the mass! ye shall repent.

Down on your marybones, and make no more ado! [never so!

Eng. If ye love me, sir, for God's sake do

K. John. O England, England! show now thyself a mother;

Thy people will else be slain here without number.

As God shall judge me, I do not this of
cowardness,
But of compassion in this extreme heaviness.
Shall my people shed their blood in such
habundaunce? [ance.

Nay ! I shall rather give up my whole govern-
Sedit. Come off apace then, and make an
end of it shortly !

Eng. The most pitiful chance that hath
been hitherto, surely !

K. John. Here I submit me to Pope Inno-
cent the Third,

Desiring mercy of his Holy Fatherhood.

Pand. Give up the crown then, it shall be
the better for ye :

He will unto you the more favourable be.

*Here the King deliver the crown to the
Cardinal.*

K. John. To him I resign here the sceptre
and the crown [nown,
Of England and Ireland, with the power and re-
And put me wholly to his merciful ordinance.

Pand. I may say this day the Church hath
a full great chance :

This five days I will keep this crown in mine
own hand, [Ireland.

In the Pope's behalf, upseizing England and
In the mean season ye shall make an obligation
For you and your heirs in this signification :
To receive your crown of the Pope for ever-
more [therefore,

In manner of fe[off]-farm; and, for a token
Ye shall every year pay him a thousand mark
With the Peter Pence, and not against it bark.
Ye shall also give to the Bishop of Canterbury
A three thousand mark for his great injury.

To the Church, besides, for the great scath
ye have done,

Forty thousand mark ye shall deliver soon.

K. John. Sir ! the tax that I had of the
whole realm of England
Amounted to no more but unto thirty
thousand—

Why should I then pay so much unto the clergy ?

Pand. Ye shall give it them : there is no
remedy.

K. John. Shall they pay no tribute if the
realm stand in rorage ?

Pand. Sir ! they shall pay none : we will
have no such bondage.

K. John. The Pope had at once three
hundred thousand mark.

Pand. What is that to you ? ah, still ye
will be stark !

Ye shall pay it, sir : there is no remedy !

K. John. It shall be performed as ye will
have it, truly.

Eng. So noble a realm to stand tributary,
alas,

To the devil's vicar ! such fortune never was !

Sedit. Out with this harlot ! Cock's soul !
she hath let a fart.

Eng. Like a wretch, thou liest ! Thy report
is like as thou art.

Pand. Ye shall suffer the monks and canons
to make re-entry

Into their abbeys, and to dwell there peaceably ;
Ye shall see also to my great labour and
charge : [at large.]

For other things else we shall common more

K. John. Sir ! in every point I shall fulfil
your pleasure.

Pand. Then ply it apace, and let us have
the treasure!

[The MS. from this point is wholly in
Bale's handwriting.]

Eng. [See Note-Book, s.v. "King John,
Var. Readings."]

offended.

Sedit. And I am full glad ye are so well
amended. [child,

Unto Holy Church ye are now an obedient
Where ye were afore with heresy much de-
filed.

Eng. Sir ! yonder is a clerk which is condemned for treason.

The shrives would fain know what to do with him this season.

K. John. Come hither, fellow ! What, me-
think thou art a priest. [Enter Treason.]

Treason. He hath often guessed that of the truth have missed !

K. John. A priest and a traitor? how may
that well agree?

Treas. Yes, yes, well enough! underneath
benedicite.

Myself hath played it; and, therefore, I know
it the better:

Among crafty coiners there hath not been
a greater.

K. John. Tell some of thy feats; thou mayst
the better escape.

Sedit. Hem ! not too bold yet : for a mouse
the cat will gape.

Treas. Twenty thousand traitor[s] I have
made in my time [prime.
Under *benedicite*, between high mass and
I have made Nobility to be obedient
To the Church of Rome, which most kings
may repent.

I have so conveyed that neither priest nor
lawyer

Will obey God's word, nor yet the Gospel
favour. [tions;

In the place of Christ I have set up supersti-
For preachings, ceremonies; for God's word,
men's traditions.

Come to the temple and there Christ hath no
place; [face!

Moses and the pagans doth utterly him de-
Eng. Mark well, sir! tell what we have
of Moses.

Treas. All your ceremonies, your copes, and
your censers, doubtless;

Your fires, your waters, your oils, your altars,
your ashes,

Your candlesticks, your cruets, your salt, with
such like trashes—

Ye lack but the blood of a goat, or else a calf.

Eng. Let us hear somewhat also in the
pagans' behalf.

Treas. Of the pagans ye have your gilded
images all,

In your necessities upon them for to call;
With crouchings, with kissings, and setting up
of lights, [their nights;

Bearing them in procession, and fastings upon
Some for the toothache, some for the pestilence
and pox; [box.

With images of wax to bring money to the

Eng. What have they of Christ in the Church? I pray thee, tell!

Treas. Marry! nothing at all but the epistle and the gospel, [know!]

And that is in Latin that no man should it

Sedit. Peace, naughty whoreson, peace! thou playest the knave, I trow.

K. John. Hast thou known such ways, and sought no reformation?

[*Treas.*] It is the living of my whole congregation.

If superstitions and ceremonies from us fall,
Farewell monk and canon, priest, friar, bishop,
and all!

My conveyance is such that we have both
money and ware.

Sedit. Our occupation thou wilt mar; God give thee care!

Eng. Very few of ye will Peter's office take.

Treas. Yes, the more part of us our Master hath forsake.

Eng. I mean for preaching—I pray God thou be cursed!

Treas. No, no! with Judas we love well to be pursed: [made;

We sell our Maker so soon as we have Him

And, as for preaching, we meddle not with

that trade

Lest Annas, Caiaphas, and the lawyers should us blame;

Calling us to reckoning for preaching in that name.

K. John. But tell to me, person! why wert thou cast in prison?

[*Treas.*] For no great matter; but a little petty treason:

For conjuring, calking, and coining of new groats ; [motes.

For clipping of nobles, with such like pretty Eng. This is high treason, and hath been evermore.

K. John. It is such treason as he shall sure hang for.

Treas. I have holy orders : by the mass ! I defy your worst.

Ye cannot touch me but ye must be accurst.

K. John. We will not touch thee ; the halter shàll do it alone—

Curse the rope, therefore, when thou beginnest to groan.

Treas. And set ye no more by the holy order of priesthood ?

Ye will prove yourself an heretic, by the rood !

K. John. Come hither, England ! and hear what I say to thee.

Eng. I am all ready to do as ye command me.

K. John. For so much as he hath falsified our coin,

As he is worthy, let him with an halter join : Thou shalt hang no priest, nor yet none honest man ; [can.

But a traitor, a thief, and one that little good

Pand. What, yet against the Church ? get me book, bell, and candle !

As I am true priest, I shall ye yet better handle ! [fingers,

Ye neither regard his crown nor anointed The office of a priest, nor the grace that therein lingers.

Sedit. Sir, patient yourself ! and all thing shall be well.

Fie, man ! to the Church that ye should be still
a rebel !

Eng. I account him no priest that work
such heinous treason. [reason !

Sedit. It is a world to hear a foolish woman
Pand. After this manner ye used Peter

Pomfret : [phet.

A good simple man, and, as they say, a pro-
K. John. Sir, I did prove him a very super-
stitious wretch,

And blasphemous liar ; therefore, did the law
him upstretch.

He prophesied first I should reign but fourteen
years, [bears ;

Making the people to believe he could bind
And I have reigned a seventeen years, and
more.

And anon after he grudged at me very sore,
And said I should be exiled out of my realm
Before the Ascension, which was turned to a
fantastical dream,

Saying he would hang if his prophecy were not
true :

Thus his own decay his foolishness did brew.

Pand. Ye should not hang him which is a
friend to the Church.

K. John. Alack ! that ye should count them
friends of the Church

That against all truth so hypocritically lurch—
An ill Church is it that hath such friends,
indeed !

Eng. Of Master Morris such another fable
we read,

That in Morgan's field the soul of a knight
made verses,

Appearing unto him, and this one he rehearses :

Destruat hoc regnum Rex regum dupli plaga,
 Which is true, as God spake with the Ape
 at Praga. [pain]

The souls departed from this heavy mortal
 To the hands of God returneth never again—
 A marvellous thing that ye thus delight in lies !

Sedit. This quean doth not else but mock
 the blessed stories :

That Peter angered ye when he called ye a
 devil incarnate.

K. John. He is now full sure no more so
 uncomely to prate—

Well, as for this man, because that he is a
 priest

I give him to ye : do with him what ye list !

Pand. In the Pope's behalf I will somewhat
 take upon me—

Here I deliver him to the Church's liberty,
 In spite of your heart : make of it what ye list !

K. John. I am pleased, I say, because he is
 priest.

Pand. Whether ye be or no, it shall not
 greatly force—

Let me see those cheanes : go thy way and
 have remorse.

Treas. God save your lordships ! I trust I
 shall amend,

And do no more so ; or else, sir, God defend !

Sedit. I shall make thee, I trow, to keep
 thy benefice.

By the Mary mass ! the knave will never be
 wise.

Eng. Like lord, like chaplain ; neither
 barrel better herring.

Sedit. Still she must trattle : that tongue is
 always stirring—

A word or two, sir, I must tell you in your ear.

Pand. Of some advantage I would very gladly hear. [interdiction

Sedit. Release not England of the general Till the king hath granted the dowry and the pension [lion :

Of Julyane, the wife of King Richard Cœur-de-Lion : Ye know very well she beareth the Church good mind.

Tush ! we must have all, man ! that she shall leave behind :

As the saying is, he findeth that surely bind. It were but folly such loose ends for to lose : The land and the money will make well for our purpose.

Tush ! lay yokes upon him, more than he is able to bear ;

Of Holy Church so he will stand ever in fear ; Such a shrew as he it is good to keep under awe.

Eng. Woe is that person which is underneath your law !

Ye may see, good people ! what these same merchants are :

Their secret knaveries their open facts declare.

Sedit. Hold thy peace, callet ! God give thee sorrow and care !

Pand. Ere I release you of the interdiction here,

In the which your realm continued hath this seven year,

Ye shall make Julyane, your sister-in-law, this band : [Ireland.

To give her the third part of England and of

K. John. All the world knoweth, sir ! I owe her no such duty.

Pand. Ye shall give it to her; there is no remedy— [cept?

Will ye still withstand our Holy Father's pre-Sedit. In pain of damnation his commandment must be kept.

K. John. Oh, ye undo me, considering my great payments! [debatemens.

Eng. Sir, discomfort not! for God hath sent Your merciful Maker hath showed upon ye His power, [hour—

From this heavy yoke delivering you this The woman is dead: such news are hither brought.

K. John. For me a sinner this miracle hath God wrought.

In most high perils He ever me preserved; And in this danger He hath not from me swerved.

In genua procumbens Deum adorat, dicens: As David saith: Lord! Thou dost not leave Thy servant [covenant.

That will trust in Thee, and in Thy blessed Sedit. A vengeance take it! by the mass! it is unhappy

She is dead so soon. Now is it past remedy: So must we lose all now that she is clearly gone. [alone!

If that prey had been ours, oh, it had been The chance being such, by my troth! even let it go: [cebo—

No groat, no paternoster; no penny, no *pla-* The devil go with it, seeing it will be no better!

Eng. Their minds are all set upon the filthy lucre.

Pand. Then here I release you of your interdictions all,

And straitly command you, upon dangers
that may fall, [tion,
No more to meddle with the Church's refor-
Nor hold men from Rome when they make ap-
pellation—

By God and by all the contents of this book.

K. John. Against Holy Church I will no
more speak nor look.

Sedit. Go, open the church doors, and let
the bells be rung; [be sung.

And throughout the realm see that *Te Deum*
Prick up your candles before Saint Loy and
Saint Legard:

Let Saint Antony's hog be had in some regard.
If your ale be sour, and your bread mould,
certain

Now will they wax sweet, for the Pope hath
blessed ye again.

Eng. Then within a while I trust ye will
preach the Gospel.

Sedit. That shall I tell thee, keep thou it
in secret counsel:

It shall neither come in church nor yet in
chancel.

Pand. Go your ways apace, and see my
pleasure be done!

K. John. As ye have commanded, all shall
be performed soon.

[*Exeunt K. John and Eng.*]

Pand. By the mass! I laugh to see this
clean conveyance: [dance.

He is now full glad, as our pipe goeth, to
By cock's soul! he is now become a good
parish clerk.

Sedit. Ha, ha! wily whoreson! dost that
so busily mark?

I hope, in a while, we will make him so to rave
That he shall become, unto us, a common
slave;

And shall do nothing but as we bid him do.
If we bid him slay, I trow he will do so;
If we bid him burn such as believe in Christ,
He shall not say nay to the bidding of a priest.
But yet, it is hard to trust what he will be;
He is so crabbed : by the Holy Trinity !
To save all things up, I hold best we make him
more sure,

And give him a sauce that he no longer endure.
Now that I remember we shall not leave him
thus.

Pand. Why, what shall we do to him else?
in the name of Jesus !

Sedit. Marry ! fetch in Louis, King
Philippe's son, of France,
To fall upon him with his men and ordnance ;
With wildfire, gunpowder, and such like merry
tricks ;
To drive him to hold and search him in the
quicks :

I will not leave him till I bring him to his end.

Pand. Well, farewell, Sedition, do as shall
lie in thy [mind !] [Exit.]

Sedit. I marvel greatly where Dissimulation
is.

Dissim. I will come anon, if thou tarry
till I piss. [Enter Dissimulation.]

Sedit. I beshrew your heart ! where have
ye been so long ?

Dissim. In the garden, man ! the herbs and
weeds among ;

And there have I got the poison of toad :
I hope in a while to work somefeat abroad.

Sedit. I was wont sometime of thy privy council to be :

Am I nowadays become a stranger to thee ?

Dissim. I will tell thee all, underneath *benedicite*,

What I mind to do, in case thou wilt assoil me.

Sedit. Thou shalt be assoiled by the most Holy Father's authority.

Dissim. Shall I so indeed ? by the mass ! then now have at thee !

Benedicite !

Sedit. *In nomine Papæ, amen !*

Dissim. Sir, this is my mind : I will give King John this poison, [foison ; So making him sure that he shall never have And this must thou say to colour with the thing :

That a penny loaf he would have brought to a shilling.

Sedit. Nay, that is such a lie as easily will be felt.

Dissim. Tush, man ! among fools it never will be outsmelt.

Though it be a foul lie, set upon it a good face ; [place.

And that will cause men believe it in every

Sedit. I am sure, then, thou wilt give it him in a drink.

Dissim. Marry ! that I will, and the one half with him swink,

To encourage him to drink the bottom off.

Sedit. If thou drink the half, thou shalt find it no scoff : [splashes.

Of terrible death thou wilt stacher in the

Dissim. Tush ! though I die, man, there will rise more of my ashes !

I am sure the monks will pray for me so bitterly, [gatory.

That I shall not come in hell, nor in pur-
In the Pope's kitchen the scullions shall not
brawl

Nor fight for my grease. If the priests would
for me yawl, [mass,

And grunt a good pace *placebo* with requiem
Without much tarriance I should to Paradise
pass,

Where I might be sure to make good cheer and
be merry, [gatory.

For I cannot away with that whoreson pur-
Sedit. To keep thee from thence thou shalt
have five monks singing

In Swinsett Abbey, so long as the world is
during : [Simon,

They will daily pray for the soul of father
A Cist'ian monk which poisoned King John.

Dissim. When the world is done, what
help shall I have than? [thou can.

Sedit. Then shift for thyself so well as ever
Dissim. Cock's soul! he cometh here.

Assoil me that I were gone then.

Sedit. *Ego absolvo te in nomine Papæ,*
amen!

[*Exeunt. Enter K. John and England.*]

K. John. No prince in the world in such
captivity

As I am this hour, and all for righteousness.

Against me I have both the lords and com-
monalty, [madness,

Bishops and lawyers; which, in their cruel
Hath brought in hither the French King's
eldest son Louis.

The chance unto me is not so dolorous,

But my life, this day, is much more tedious;
More of compassion for shedding of Christian
blood [lately]

Than anything else. My sceptre I gave up
To the Pope of Rome, which hath no title good
Of jurisdiction; but of usurpation only:
And now to Thee, Lord! I would resign up
gladly *Flectit genua*

Both my crown and life; for Thine own right
it is, [bliss.]

If it would please Thee to take my soul to Thy
Eng. Sir! discomfort ye not! in the honour
of Christ Jesu [virtue.]

God will never fail you, intending not else but
K. John. The anguish of spirit so pangeth
me everywhere

That, incessantly, I thirst till I be there.

Eng. Sir! be of good cheer, for the Pope
hath sent a legate,

Whose name is Gualo, your foes to excommuni-
cate;

Not only Louis, which hath won Rochester,
Windsor and London, Reading and Win-
chester;

But so many else as against ye have rebelled,
He hath suspended and openly accursed.

K. John. They are all false knaves; all men
of them, beware!

They never left me till they had me in their
snare. [me,

Now have they Otto, the emperor, so well as
And the French king, Philippe, under their
captivity. [hands:

All Christian princes they will have in their
The Pope and his priests are poisoners of all
lands.

All Christian people, beware of traitorous priests !

For, of truth, they are the pernicious Anti-christs.

Eng. This same Gualo, sir ! in your cause doth stoutly bark.

K. John. They are all nought, England ! so many as wear that mark.

From this habitation, sweet Lord ! deliver me, And preserve this realm of Thy benignity !

[*Dissimulation from without.*]

Dissim. Wassail ! wassail ! out of the milk-pail,

Wassail ! wassail ! as white as my nail ;
Wassail ! wassail ! in snow, frost, and hail ;
Wassail ! wassail ! with partridge and rail ;
Wassail ! wassail ! that much doth avail ;
Wassail ! wassail ! that never will fail.

K. John. Who is that, England ? I pray thee step forth and see.

Eng. He doth seem afar some religious man to be. [*Enter Dissimulation.*]

Dissim. Now Jesus preserve your worthy and excellent grace !

For, doubtless, there is a very angelic face.
Now forsooth, and God ! I would think myself in heaven

If I might remain with you but years eleven—
I would covet here none other felicity.

K. John. A loving person thou mayest seem for to be. [see.

Dissim. I am as gentle a worm as ever ye

K. John. But what is thy name, good friend ? I pray thee, tell me !

Dissim. Simon of Swinsett my very name is, perdee !

I am taken of men for Monastical Devotion ;
And here have I brought you a marvellous good
potion,

For I heard ye say that ye were very dry.

K. John. Indeed, I would gladly drink. I
pray thee, come nigh !

Dissim. The days of your life never felt ye
such a cup,

So good and so wholesome, if ye would drink
it up : [pocras—

It passeth malmsey, capric, tyre, or hip-
By my faith ! I think a better drink never was.

K. John. Begin, gentle monk ! I pray thee,
drink half to me !

Dissim. If ye drank all up, it were the better
for ye ;

It would slake your thirst and also quicken
your brain :

A better drink is not in Portugal nor Spain ;
Therefore, sup it off, and make an end of it,
quickly !

K. John. Nay, thou shalt drink half : there
is no remedy.

Dissim. Good luck to ye, then ! have at it,
by and bye !

Half will I consume if there be no remedy.

K. John. God saint thee, good monk, with
all my very heart !

Dissim. I have brought ye half ; convey me
that for your part. [He goes aside.]

Where art thou, Sedition ? by the mass ! I die,
I die !

Help now at a pinch ! Alas, man ! come away
shortly.

Sedit. Come hither, apace ! and get thee to
the farmery ;

I have provided for thee, by sweet Saint Paul !
 Five monks that shall sing continually for thy
 soul,

That, I warrant thee, thou shalt not come in
 hell. [holy bell;

Dissim. To send me to heaven go ring the
 And sing for my soul a mass of Scala Cœli,
 That I may climb up aloft with Enoch and
 Heli—

I do not doubt it but I shall be a saint.
 Provide a gilder mine image for to paint;
 I die for the Church with Thomas of Canter-
 bury— [merry.

Ye shall fast my vigil, and upon my day be
 No doubt but I shall do miracles in a while ;
 And, therefore, let me be shrined in the north
 aisle.

Sedit. To thee, then, will offer both cripple,
 halt, and blind,
 Madmen and mesels, with such as are woe
 behind.

Exeunt.

K. John. My body me vexeth : I doubt much
 of a timpany. [cowardly.

Eng. Now, alas, alas ! your grace is betrayed

K. John. Where became the monk that was
 here with me lately ?

Eng. He is poisoned, sir, and lieth a-dying
 surely !

K. John. It cannot be so, for he was here
 even now.

Eng. Doubtless, sir, it is so true as I have
 told you !

A false Judas kiss he hath given and is gone.
 The halt, sore, and lame this pitiful case will
 moan :

Never prince was there that made, to poor
 people's use[s], [houses,
 So many masendewes, hospitals, and spital
 As your grace hath done, yet since the world
 began.

K. John. Of priests, and of monks, I am
 counted a wicked man
 For that I never built church nor monastery ;
 But my pleasure was to help such as were
 needy.

Eng. The more grace was yours ; for, at
 the day of judgment,
 Christ will reward them which hath done His
 commandment.

There is no promise for voluntary works,
 No more than there is for sacrifice of the Turks.

K. John. Doubtless, I do feel much griev-
 ance in my body.

Eng. As the Lord well knoweth, for that
 I am full sorry.

K. John. There is no malice to the malice
 of the clergy : [have mercy !
 Well, the Lord God of heaven on me and them
 For doing justice they have ever hated me.
 They caused my land to be excommunicate ;
 And me to resign both crown and princely
 dignity,

From my obedience asoiling every estate ;
 And now, last of all, they have me intoxicate.
 I perceive right well their malice hath none
 end : [amend.

I desire not else but that they may soon
 I have sore hungered and thirsted [for]
 righteousness [pointed ;
 For the office' sake that God hath me ap-
 But now I perceive that sin and wickedness

In this wretched world, like as Christ prophesied,

Have the overhand: in me it is verified.

Pray for me, good people! I beseech you heartily; [mercy.]

That the Lord above on my poor soul have Farewell, noblemen! with the clergy spiritual; Farewell, men of law! with the whole commonalty.

Your disobedience I do forgive you all,
And desire God to pardon your iniquity.

Farewell, sweet England! now, last of all,
to thee!

I am right sorry I could do for thee no more.
Farewell, once again, yea, farewell for evermore!

Eng. With the leave of God I will not leave
ye thus; [us;

But still be with ye till He do take you from
And then will I keep your body for a memorial.

K. John. Then ply it, England! and provide
for my burial.

A widow's office it is to bury the dead.

Eng. Alas, sweet master! ye weigh so heavy
as lead.

Oh, horrible case! that ever so noble a king
Should thus be destroyed, and lost for righteous
doing,

By a cruel sort of disguised blood-suppers;
Unmerciful murderers, all drunk in the blood
of martyrs! [madness,

Report what they will, in their most furious
Of this noble king much was the godliness.

Exeunt.

[Enter *Verity, Nobility, Clergy, and Civil Order.*]

Verity. I assure ye, friends, let men write
what they will,
King John was a man both valiant and godly.
What though Polydorus reporteth him very ill
At the suggestions of the malicious clergy?
Think you a Roman with the Romans cannot
lie?
Yes! therefore, Leland, out of thy slumber
awake,
And witness a truth for thine own country's
sake! [make:
For his valiantness many excellent writers
As Sigbertus, Vincentius, and also Naucerus;
Giraldus and Matthew Paris with his noble
virtues take; [Boethius.
Yea, Paulus Phrigio, John Major, and Hector
Nothing is allowed in his life, of Polydorus;
Which discommendeth his punishments for
traitory; [clergy.
Advancing very sore high treason in the
Of his godliness thus much report will I:
Gracious provision for sore, sick, halt, and
lame
He made in his time; he made both in town
and city,
Granting great liberties for maintenance of
the same, [name.
By markets and fairs in places of notable
Great monuments are in Ipswich, Dunwich, and
Bury, [mercy.
Which noteth him to be a man of notable
The city of London, through his mere grant and
premye, [shrive;
Was first privileged to have both mayor and
Where, before his time, it had but bailiffs only;
In his days the bridge the citizens did contrive.

Though he now be dead, his noble acts are alive; [religion,

His zeal is declared, as touching Christ's In that he exiled the Jews out of this region.

Nob. Whom speak ye of, sir? I beseech ye, heartily.

Verity. I talk of King John, of late your prince most worthy.

Nob. Sir, he was a man of a very wicked sort.

Verity. Ye are much to blame your prince so to report.

How can ye presume to be called Nobility, Defaming a prince in your malignity?

Ecclesiastes saith: If thou with an hateful heart Misnamest a king, thou playest such a wicked part

As birds of air to God will represent, To thy great peril and exceeding punishment.

Saint Jerome saith also, that he is of no renown, [crown.

But a vile traitor, that rebelleth against the Clergy. He speaketh not against the crown, but the man, perdee!

Verity. Oh! where is the spirit which ought to reign in thee?

The crown of itself, without the man, is nothing. [understanding.

Learn of the Scriptures to have better The heart of a king is in the hands of the Lord; And He directeth it, wise Solomon to record— They are abominable that use him wickedly.

Clergy. He was never good to us, the sanctified clergy.

Verity. Will ye know the cause, before this worshipful company?

Your conversation and lives are very ungodly.
 King Solomon saith : Who hath a pure mind,
 Therein delighting, shall have a king to friend.
 On this word *cleros*, which signifieth a lot—
 Or a sorting out into a most godly knot—
 Ye do take your name; for that ye are the
 Lord's

Select ; of His word to be the special records.
 As of Saint Mathias we have a singular men-
 tion,

That they chose him out anon after Christ's
 ascension. [clerus]

Thus do ye reckon : but, I fear ye come of
 A very noiful worm, as Aristotle sheweth us ;
 By whom are destroyed the honeycombs of
 bees—

For, poor widows ye rob, as did the Pharisees.

C. Order. I promise you, it is uncharitably
 spoken.

Verity. Truth engendereth hate : ye show
 thereof a token.

Ye are such a man as ought everywhere to see
 A godly order ; but ye loose each commonalty.

Plato thought always that no higher love could
 be

Than a man to pain himself for his own country.
 David, for their sake, the proud Philistine
 slew :

Ehud made Eglon his wickedness to rue.

Esdras, from Persia, for his own country's
 sake,

Came to Jerusalem, their strongholds up to
 make.

But you, like wretches, cast over both country
 and king : [doing.]

All manhood shameth to see your unnatural

Ye wicked rulers ! God doth abhor ye all ;
As Mantuan reporteth, in his Eclogues pastoral :

Ye feed not the sheep, but ever ye pill the flock ;

And clip them so nigh that scarcely ye leave one lock.

Your judgments are such that ye call to God in vain

So long as ye have your princes in disdain.
Chrysostom reporteth that nobility of friends
Avaleth nothing; except ye have godly minds.
What profiteth it you to be called spiritual
Whilst you, for lucre, from all good virtues fall ?

What praise is it to you to be called Civility
If you from obedience and godly order flee ?
Anneus Seneca hath this most provable sentence : [obedience.]

The gentle, free heart goeth never from
C. Order. Sir ! my brethern and I would
gladly know your name.

Verity. I am Veritas, that come hither, you
to blame

For casting away of [y]our most lawful king :
Both God and the world detesteth your damnable doing.

How have ye used King John here now, of late ? [state.]

I shame to rehearse the corruptions of your
Ye were never well till ye him cruelly slain ;
And now, being dead, ye have him still in disdain.

Ye have raised up of him most shameless lies ;
Both by your reports, and by your written stories.

He that slew Saul, through fierceness violent,
Was slain soon after at David's just command-
ment;

For because that Saul was anointed of the
Lord—

The Second of Kings of this beareth plenteous
record—

He was, in those days, esteemed worthy to die
On a 'nointed King that laid hands violently.
Ye are not ashamed to find five priests to sing
For that same traitor that slew your natural
king.

A traitorous knave ye can set up for a saint,
And a righteous king like an odious tyrant
paint. [spitefully,

I could show the place where you, most
Put out your torches upon his phys'nomyn.

In your glass windows ye whip your natural
kings—

As I said afore, I abhor to show your doings:
The Turks, I dare say, are a thousand times
better than you.

Nob. For God's love, no more! Alas! ye
have said enough.

Clergy. All the world doth know that we have
done sore amiss.

C. Order. Forgive it us, so that we never
hear more of this.

Verity. But are ye sorry for this ungodly
work?

Nob. I pray to God else I be damned, like
a Turk.

Verity. And make true promise ye will
never more do so?

Clergy. Sir! never more shall I from true
obedience go.

Verity. What say you, brother? I must have also your sentence.

C. Order. I will ever give to my prince due reverence.

Verity. Well then, I doubt not but the Lord will condescend

To forgive you all, so that ye mind to amend.
Adieu to ye all! for now I must be gone.

[Enter Imperial Majesty.]

Imperial Majesty. Abide, Verity! ye shall not depart so soon—

Have ye done all things as we commanded you?

Verity. Yea, most gracious prince! I concluded the whole, even now.

Imp. Maj. And how do they like the customs they have used

With our predecessors, whom they have so abused,

Specially King John? think they they have done well?

Verity. They repent that ever they followed seditious counsel; [faults.

And have made promise they will amend all

Imp. Maj. And forsake the Pope with all his cruel assaults?

Verity [to Nobility, Clergy, and Civil Order].

Why do ye not bow to Imperial Majesty?

Kneel, and ask pardon for your great enormity!

Nob. Most godly governor! we ask your gracious pardon, [Sedition.

Promising nevermore to maintain false

Clergy. Neither Private Wealth, nor yet Usurped Power

Shall cause me disobey my prince, from this same hour.

False Dissimulation shall never me beguile;

Where I shall meet him I will ever him revile.

Imp. Maj. I perceive, Verity ! ye have done
well your part,

Reforming these men : gramercies, with all
my heart !

I pray you take pains to call our Commonalty
To true obedience, as ye are God's Verity.

Verity. I will do it, sir ! yet shall I have
much ado

With your popish prelates ; they will hunt me
to and fro.

Imp. Maj. So long as I live they shall do
you no wrong.

Verity. Then will I go preach God's word
your commons among— [remit.

But, first, I desire you their stubborn facts to

Imp. Maj. I forgive you all, and pardon
your foward wit.

Omnes una. The heavenly Governor reward
your goodness for it !

Verity. For God's sake obey, like as doth
you befall ;

For, in his own realm, a king is judge over all
By God's appointment ; and none may him
judge again

But the Lord Himself : in this the Scripture is
plain.

He that condemneth a king, condemneth God,
without doubt ; [about.

He that harmeth a king, to harm God goeth
He that a prince resisteth, doth damn God's
ordinance ;

And resisteth God in withdrawing his affiance.
All subjects offending are under the king's
judgment :

A king is reserved to the Lord omnipotent.

He is a minister immediate under God,
Of His righteousness to execute the rod.
I charge you, therefore, as God hath charge[d]
me,

To give to your king his due supremacy ;
And exile the Pope this realm for evermore.

Omnes una. We shall gladly do according
to your lore.

Verity. Your grace is content I show your
people the same ?

Imp. Maj. Yea, gentle Verity ! show them
their duty, in God's name !

To confirm the tale that Verity had now,
The Second of Kings is evident to you :
The young man, that brought the crown and
bracelet

Of Saul to David, saying that he had him
slain, [forfeit,
David commanded, as though he had done the
Straightway to be slain : God's spirit did him
constrain

To show what it is a king's blood to distain.
So did he those two that in the field him met,
And unto him brought the head of Is[h]bos[h]jet.
Consider that Christ was under the obedience
Of worldly princes, so long as He was here ;
And always used them with a lowly reverence ;
Paying them tribute, all his true servants to
stere

To obey them, love them, and have them in
reverent fear.

Damnation it is to him that an order break
Appointed of God, like as the Apostle spake.
No man is exempt from this, God's ordinance—
Bishop, monk, canon, priest, cardinal, nor
Pope :

All they, by God's law, to kings owe their allegiance.

This will be well known in this same realm, I hope.

Of Verity's words the sincere meaning I grope :

He saith that a king is of God immediately ;
Then shall never Pope rule more in this monarchy.

Clergy. If it be your pleasure we will exile him clean,

That he, in this realm, shall nevermore be seen ;
And your grace shall be the supreme head of the Church—

To bring this to pass ye shall see how we will wurch.

Imp. Maj. Here is a nice tale ! he saith : if it be my pleasure

He will do this act to the Pope's most high displeasure. [person,

As who saith : I would, for pleasure of my And not for God's truth, have such an enterprise done.

Full wisely conveyed ! the crow will not change her hue—

It is marvel to me and ever ye be true.

I will the authority of God's holy word to do it,

And it not to arise of your vain, slipper wit : That Scripture doth not is but a light fantasy.

Clergy. Both Daniel and Paul calleth him God's adversary ;

And, therefore, ye ought, as a devil, him to expel.

Imp. Maj. Knew ye this afore, and would it never tell ?

Ye should repent it had we not now forgiven ye.

Nobility ! what say you ? Will ye to this agree ?

Nob. I can no less, sir ! for he is worse than the Turk,

Which none other ways but by tyranny doth work.

This bloody butcher, with his pernicious bait,
Oppress Christian princes by fraud, craft, and deceit,

Till he compel them to kiss his pestilent feet,
Like a leviathan sitting in Moses' seat.

I think we can do unto God no sacrifice

That is more accept, nor more agreeing to justice,

Than to slay that beast and slaughterman of the devil,

That Babylon boar, which hath done so much evil. [Nobility,

Imp. Maj. It is a clear sign of a true To the Word of God when your conscience doth agree; [sanguis

For, as Christ did say to Peter : *Caro et Non revelavit tibi, sed Pater meus celestis :*
Ye have not this gift of carnal generation,
Nor of noble blood, but by God's own demonstration—

Of you, Civil Order, one sentence would I hear.

C. Order. I rue it that ever any heart I did him bear. [pit;

I think he hath sprung out of the bottomless And, in men's conscience, in the stead of God doth sit;

Blowing forth a swarm of grasshoppers and flies— [fies.

Monks, friars, and priests—that all truth putre-

Of the Christian faith, play now the true defender !

Exile this monster and ravenous devourer !

With his venom worms, his adders, whelps, and snakes,

His cuculled vermin that unto all mischief wakes.

Imp. Maj. Then, in this purpose, ye are all of one mind ?

Clergy. We detest the Pope, and abhor him to the fiend.

Imp. Maj. And ye are well content to disobey his pride ?

Nob. Yea, and his lousy laws and decrees to set aside.

Imp. Maj. Then must ye be sworn to take me for your head.

C. Order. We will obey you, as our governor, in God's stead.

Imp. Maj. Now that ye are sworn unto me, your principal,

I charge ye to regard the word of God over all ; And, in that, alone to rule, to speak and to judge,

As ye will have me your succour and refuge.

Clergy. If ye will make sure, ye must exile Sedition,

False Dissimulation, with all vain superstition ; And put Private Wealth out of the monasteries ; [flies.

Then, Usurped Power may go a-birding for

Imp. Maj. Take you it in hand, and do your true diligence : [ance.

Each man for his part ; ye shall want no assist-

Clergy. I promise you here to exile Usurped Power,

And your supremity to defend each day and hour.

Nob. I promise also out of the monasteries To put Private Wealth, and detect his mysteries.

C. Order. False Dissimulation I will hang up in Smithfield,
With such superstition as your people hath beguiled.

Imp. Maj. Then I trust we are at a very good conclusion— [fusion.
Virtue to have place, and vice to have con-
Take Verity with ye for every act ye do;
So shall ye be sure not out of the way to go.

Sedition intrat.



Peep ! I see ye ! I am glad I have spied ye !

Nob. There is Sedition : stand you aside awhile;

Ye shall see how we shall catch him by a wile.

Sedit. No noise among ye? where is the merry cheer

That was wont to be, with quaffing of double beer? [have;

The world is not yet as some men would it I have been abroad, and I think I have played the knave.

C. Order. Thou canst do none other, except thou change thy wunt.

Sedit. What mischief ail ye that ye are to me so blunt? [Perfection.

I have seen the day ye have favoured me,

Clergy. Thyself is not he, thou art of another complexion— [John,

Sir ! this is the thief that first subdued King Vexing other princes that since have ruled this region ; [knaver,

And now he doth prate he hath played the That the world is not yet as some men would it have—

It would be known, sir ! what he hath done of late.

Imp. Maj. What is thy name, friend ? to us here intimate !

Sedit. A sanct'ary ! a sanct'ary ! for God's dear passion, a sanct'ary !

Is there none will hold me ? and I have made so many !

Imp. Maj. Tell me what thy name is ! Thou playest the knave, I trow !

Sedit. I am windless, good man ! I have much pain to blow.

Imp. Maj. I say, tell thy name, or the rack shall thee constrain !

Sedit. Holy Perfection my godmother called me, plain !

Nob. It is Sedition ; God give him a very mischief !

C. Order. Under heaven is not a more detestable thief.

Sedit. By the mass, ye lie ! I see well ye do not know me.

Imp. Maj. Ah, brother ! art thou come ? I am right glad we have thee.

Sedit. By body, blood, bones, and soul ! I am not he !

Clergy. If swearing might help he would do we[ll] enough.

Imp. Maj. He 'scape not our hands so lightly, I warrant you !

Clergy. This is that thief, sir ! that all Christendom hath troubled ;

And the Pope of Rome against all kings maintained.

Nob. Now that ye have him, no more ! but hang him up !

C. Order. If ye so be content, it shall be done ere I sup.

Imp. Maj. Lo ! the Clergy accuseth thee ; Nobility condemneth thee ;

And the Law will hang thee. What sayst now to me ?

Sedit. I would I were now at Rome at the Sign of the Cup ;

For heaviness is dry. Alas ! must I needs climb up ?

Pardon my life, and I shall tell ye all ;

Both that is past, and that will hereafter fall.

Imp. Maj. Arise ! I pardon thee, so that thou tell the truth.

Sedit. I will tell to you such treason as ensueth— [confession.]

Yet a ghostly father ought not to bewray

Imp. Maj. No confession is but ought to discover treason.

Sedit. I think it may keep all thing, save heresy.

Imp. Maj. It may hold no treason, I tell thee verily ! [by.]

And, therefore, tell the whole matter by and Thou saidst now of late that thou hadst played the knave,

And that the world was not as some men would it have.

Sedit. I could play Pasquil, but I fear to have rebuke.

Imp. Maj. For uttering the truth, fear neither bishop nor duke!

Sedit. Ye gave injunctions that God's word might be taught; But who observe them? full many a time have I laughed

To see the conveyance that prelates and priests can find.

Imp. Maj. And why do they bear God's word no better mind?

Sedit. For, if that were known, then would the people regard

No head but their prince: with the Church then were it hard;

Then should I lack help to maintain their estate, As I attempted, in the North, but now of late; And since that same time in other places, beside,

Till my setters-on were of their purpose wide. A vengeance take it! it was never well with me Since the coming hither of that same Verity! Yet do the bishops for my sake vex him among.

Imp. Maj. Do they so indeed? well! they shall not do so long.

Sedit. In your parliament, command you what ye will,

The Pope's ceremonies shall drown the Gospel still.

Some of the bishops at your injunctions sleep; Some laugh, and go by; and some can play bo-peep. [heretics]

Some of them do nought but search for Whilst their priests abroad do play the schismatics.

Tell me! in London, how many their oaths
discharge

Of the curates there? yet is it much worse
at large.

If your true subjects impugn their treacheries,
They can fetch them in, man! for Sacrament-
aries,

Or Anabaptists: thus find they subtle shift
To prop up their kingdom: such is their wily
drift.

Get they false witnesses, they force not of
whence they be—

Be they of Newgate, or be they of the Mar-
shalsea. [book;

Peradventure, a thousand are in one bishop's
And, against a day, are ready to the hook.

Imp. Maj. Are those matters true that thou
hast spoken here?

Sedit. What can, in the world, more evi-
dent witness bear?

First of all, consider the prelates do not preach;
But persecute those that the holy Scriptures
teach:

And, mark me this well! they never punish
for popery,

But the Gospel-readers they handle very
coarsely; [iron,

For, on them, they lay by hundred pounds of
And will suffer none with them once for to
common.

Sit they never so long, nothing by them
cometh forth [worth.

To the truth's furtherance that anything is
In some bishops' house ye shall not find a
Testament;

But each man ready to devour the innocent.

We linger a time, and look but for a day
To set up the Pope, if the Gospel would decay.

Clergy. Of that he hath told hisself is the
very ground.

Imp. Maj. Art thou of counsel in this that
thou hast spoken?

Sedit. Yea, and in more than that, if all
secrets might be broken:

For the Pope I make so much as ever I may
do.

Imp. Maj. I pray thee, heartily, tell me
why thou dost so?

Sedit. For I perceive well the Pope is a
jolly fellow,

A trim fellow, a rich fellow; yea, and merry
fellow.

Imp. Maj. A jolly fellow! how dost thou
prove the Pope?

Sedit. For he hath crosskeys with a triple
crown and a cope,

Trim as a trencher, having his shoes of gold;
Rich in his royalty, and angelic to behold.

Imp. Maj. How dost thou prove him to be
a fellow mirry?

Sedit. He hath pipes and bells, with Kyrie!
kyrie! kyrie!

Of him ye may buy both salt, cream, oil, and
wax;

And, after High Mass, ye may learn to bear
the pax.

Imp. Maj. Yea! and nothing hear of the
'pistle and the gospel?

Sedit. No, sir, by the mass! he will give
no such counsel.

Imp. Maj. When thou art abroad, where
dost thou lodging take?

Sedit. Among such people as God did never make :
Not only cuckolds, but such as follow the Pope's laws
In disguised coats, with bald crowns like jack daws.

Imp. Maj. Then everywhere thou art the Pope's altogether.

Sedit. Ye had proved it ere this if I had not chanced hither.
I sought to have served you like as I did King John,

But that Verity stopped me—the devil him poison !

Nob. He is worthy to die and there were men no more.

C. Order. Hang up the vile knave, and keep him no longer in store !

Imp. Maj. Draw him to Tyburn : let him be hanged and quartered !

Sedit. Why, of late days, ye said I should not be so martyred—

Where is the pardon that ye did promise me ?

Imp. Maj. For doing more harm thou shalt soon pardoned be.

Have him forth, Civil Order ! and hang him till he be dead ; [head.]

And, on London Bridge, look ye bestow his

C. Order. I shall see it done and return to you again.

Sedit. I beshrew your heart for taking so much pain !

Some man tell the Pope, I beseech ye, with all my heart : [part,

How I am ordered for taking the Church's That I may be put in the holy litany

With Thomas Becket, for I think I am as
worthy. [already.]

Pray to me with candles, for I am a saint
O blessed Saint Patrick ! I see thee, I, verily !
[Exit.]

Imp. Maj. I see by this wretch there hath
been much fault in ye :
Show yourselves hereafter more sober and wise
to be ! [treason,

King John ye subdued, for that he punished
Rape, theft and murder, in the holy spirituality :
But Thomas Becket ye exalted without reason,
Because that he died for the Church's wanton
liberty,

That the priests might do all kinds of iniquity,
And be unpunished. Mark now the judgment
Of your idle brains ; and, for God's love, re-
pent ! [of my rudeness.]

Nob. As God shall judge me I repent me
Clergy. I am ashamed of my most vain fool-
ishness. [tion]

Nob. I consider now that God hath for Sedi-
Sent punishments great : examples we have in
Brute,

In Catiline, in Cassius, and fair Absalom ;
Whom, of their purpose, God always destitute ;
And terrible plagues on them did execute
For their rebellion. And, therefore, I will be-
ware [snare.]

Lest His great vengeance trap me in suchlike
Clergy. I ponder also that, since the time of
Adam,

The Lord evermore the governors preserved :
Examples we find in Noe and in Abraham,
In Moses and David, from whom God never
swerved.

I will, therefore, obey lest He be with me
displeased. [shield]

Homerus doth say that God putteth forth His
The prince to defend when he is in the field.

C. Order. This also I mark: when the
priests had governance

Over the Hebrews, the sects did first arise:
As Pharisees, Sadducees, and Esse[n]es, which
wrought much grievance

Among the people by their most devilish prac-
tice;

Till destructions the princes did devise,
To the quietness of their faithful commons all,
As your grace hath done with the sects
papistical.

Imp. Maj. That point hath, in time, fallen
in your memories.

The Anabaptists, a sect new risen of late,
The Scriptures poisoneth with their subtle al-
legories,

The heads to subdue after a seditious rate—
The city of Münster was lost through their
debate.

They have here begun their pestilent seeds to
sow;

But, we trust in God to increase they shall
not grow.

Clergy. God forbid they should! for they
might do much harm.

C. Order. We shall cut them short if they
do hither swarm.

Imp. Maj. The administration of a prince's
governance

Is the gift of God, and His high ordinance;
Whom, with all your power, you three ought
to support

In the laws of God, to all his people's comfort.
First you, the Clergy, in preaching of God's word;

Then you, Nobility, defending with the sword;
You, Civil Order, in executing justice.

Thus, I trust, we shall seclude all manner of vice;

And, after we have established our kingdom
In peace of the Lord and in His godly freedom,
We will confirm it with wholesome laws and decrees,

To the full suppressing of Antichrist's vanities.

Hic omnes rex osculatur.

Farewell to ye all! first to you, Nobility!

Then to you, Clergy! then to you, Civility!

And above all things remember our injunction!

Omnes una. By the help of God each one shall do his function!

[*Exit Imp. Majesty.*]

Nob. By this example ye may see, with your eyes, [used.]

How Antichrist's whelps have noble princes Again, ye may see how they, with prodigious lies, [cused:]

And crafts uncomely, their mischiefs have ex- Both nature, manhood, and grace they have abused,

Defiling the law and blinding Nobility—

No Christian region from their abusions free.

Clergy. Mark well the damnable bestowing of their masses, [king!]

With their foundations for poisoning of their Their confession-drifts all other traitory passes:

A saint the[y] can make of the most knave this day living,

Helping their market; and, to promote the thing,

He shall do miracles; but he that blemish their glory

Shall be sent to hell without any remedy!

C. Order. Here was to be seen what riseth of Sedition;

And how he doth take his maintenance and ground

Of idle persons, brought up in superstition;
Whose daily practice is always to confound
Such as mindeth virtue and to them will not be bound.

Expedient it is to know their pestilent ways,
Considering they were so busy now of late days.

Nob. England hath a Queen, thanks to the Lord above!

Which may be a light to other princes all,
For the godly ways whom she doth daily move
To her liege people, through God's word special.

She is that angel, as Saint John doth him call,
That with the Lord's seal doth mark out His true servants,

Printing in their hearts His holy words and covenants.

Clergy. In Daniel's spirit she hath subdued the papists,
With all the offspring of Antichrist's generation;

And now, of late days, the sect of Anabaptists
She seeketh to suppress for their pestiferous fashion.

She vanquisheth also the great abomination
Of superstitions, witchcrafts, and idolatry,

Restoring God's honour to His first force and beauty.

C. Order. Pray unto the Lord that her grace may continue

The days of Nestor, to our souls' consolation ;
And that her offspring may live also to subdue
The great Antichrist, with his whole genera-
tion,

In Helias' spirit to the comfort of this nation :
Also to preserve her most honourable Council,
To the praise of God and glory of the Gospel !

PRETIUM XX^s.

THUS ENDETH THE TWO PLAYS OF KING JOHN.



DAVID AND ABSOLOM

[*This tragedy in five acts, sometimes attributed to Bishop Bale, is, however, so doubtful an attribution that it is excluded from this volume to appear in one of the "Extra volumes" of fragments and miscellanies occasionally issued by the E.E.D.S. "David and Absolom" is extant in manuscript only—Brit. Mus. Stowe MS. 957. The Stowe collection of manuscripts was sold by Sotheby's privately to Lord Ashburnham half a century ago; and at his lordship's death again sold privately to the British Museum.]*

A NOTE-BOOK AND WORD-LIST

INCLUDING

CONTEMPORARY REFERENCES, BIBLIOGRAPHY,
VARIORUM READINGS, NOTES, &c., together
with a GLOSSARY OF WORDS AND PHRASES
now Archaic or Obsolete; the whole
arranged in ONE ALPHABET IN DICTIONARY
FORM

A FORE-WORD TO NOTE-BOOK AND WORD-LIST

Reference from text to Note-Book is copious, and as complete as may be; so also, conversely, from Note-Book to text. The following pages may, with almost absolute certainty, be consulted on any point that may occur in the course of reading; but more especially as regards

Biographical and other Notes,

Contemporary References to Author and Plays,

Bibliography,

Variorum Readings,

Words and Phrases now Obsolete or Archaic.

The scheme of reference from Note-Book to text assumes the division, in the mind's eye, of each page into four horizontal sections; which, beginning at the top, are indicated in the Note-Book by the letters *a*, *b*, *c*, *d* following the page figure. In practice this will be found easy, and an enormous help to the eye over the usual reference to page alone in "fixing" the "catchword." Thus 126*a*=the first quarter of page 126; 40*c*=the third quarter of page 40; and so forth.

Abbreviations.

N.M.C. *The Three Laws, of Nature, Moses, and Christ.*

G.P. *The Chief Promises of God unto Man.*

J.B. *John Baptist's Preaching in the Wilderness.*

T.L. *The Temptation of our Lord.*

K.J. *King John.*

[NOTE.—It has not been thought necessary to repeat, save in exceptional cases, information which appears in the Note-Books attached to other volumes of this series. Especially may those of Heywood, Udall, Anon. Plays, and Lost Tudor Plays be consulted.]



NOTE-BOOK AND WORD-LIST TO THE DRAMATIC WRITINGS OF JOHN BALE, VIZ.:

The Three Laws of Nature, Moses, and Christ—The Chief Promises of God unto Man—John Baptist's Preaching in the Wilderness—The Temptation of Our Lord—John, King of England

ACCUMBER, “wilt not the rest *accumber*” (G.P. 99d), destroy; see Heywood, *Works*, I., 59a.

ALBIGÈNES (K.J. 219b and c), i.e. Albigenses: Bale here refers to common matters of history and tradition, particularly to the crusade proclaimed against them by Pope Innocent III., 1207, and which continued until 1229. Large numbers were put to the sword, many were burned alive, and nameless atrocities perpetrated on men, women, and children alike.

ALEXANDER, the King of Scots (K.J. 247c), Alexander II., who began to reign in 1214.

ALFONSO, King (K.J. 247d), Alphonso IX. (1188–1214), of the Kingdom of Leon.

AMBROSIANS (K.J. 193b), reciters or followers of the Ambrosian liturgy, one of four recognised by the Roman Church, the others being the Roman or Gregorian, the Gallican, and the Spanish. St. Ambrose is also supposed to have introduced chanting; he died 397; see Religions.

ANABAPTISTS (K.J. 287a; 291c), these mentions help to fix the probable date of *King John* (q.v.). The sect arose about 1521 ("a sect new risen of late," 291c), and Munster was seized by them in 1534 ("the city of Munster was lost through their debate," 291c), being retaken in the following year. They were known in England before 1549 ("they have begun here their pestilent seeds to sow," 291c).

ANCHORS (K.J. 193b), see Religions.

APPETE, "honour to *appete*" (T.L. 37b), strive after, crave for, covet: Fr. *appeter*.

AUGUSTINES (K.J. 193b), see Religions.

AUSTIN (K.J. 206b), St. Augustine, the founder of the order of the same name. Established in England soon after the Conquest, they remained powerful until suppressed in 1536.

BAGGAGE, "shall this *baggage* put by the Word of God" (T.L. 63d), generic for trash, encumbrances, a good-for-nothing (male or female). Here = the rites and accessories of Catholic ritual and practice. "This popyshe *baggage* of dumme ceremonies."—Olde, *Eras. Par. Eph.*, Prol. Ciiij.

BALE, JOHN (Bishop of Ossory)—"bilious Bale," as he was called by his polemical opponents and enemies, on account of his acerbity of speech—was an Eastern counties man of humble birth, born at Cove, near Dunwich, in Suffolk, on November 21st, 1495. He was the son of Henry and Margaret Bale, whose far from affluent circumstances probably led to his being sent to the Carmelite convent at Norwich to be educated. Thence he proceeded to Jesus College, Cambridge, still remaining, as he himself declares, "in the most profound Ignorance of all the true Learning, and greatest Blindness of Mind, without any *Tutor* or *Patron*, till the Word of God began to appear in its proper Lustre, and the churches were brought back to the pure Fountains of all Divinity." Then, "by the Means of the most Noble the LORD WENTWORTH," he was "induced to leave the monstrous *Corruption of Popery*, and to embrace the Purity of the Gospel." Soon after, "so that I might never more serve so execrable a beast [*i.e.* the papal church], I "took to wife the faithful Dorothy," in

obedience to that divine command, ‘Let him that cannot contain, marry.’” Indeed, his enemies averred that his conversion was influenced thereby. At all events, the change in his religious views roused considerable hostility to the man and subjected him to much persecution. What his fate would have been had he not found a powerful friend in the person of Thomas, Lord Cromwell, it is difficult to say. Cromwell was probably attracted to him by his moralities; recognising in him a man who could strike hard in setting forth the new learning and attacking the old faith. The present volume is full of evidence of the vigour of this trait of his character. He was unscrupulous in attack, and violent to a degree in his language. Naturally, he made enemies, who were not slow in such turbulent times to take any and every advantage which presented itself to do him injury. So bitter a writer against the Church of Rome was he that he succeeded in drawing all writers upon that side of the question, almost without exception, upon himself in most bitter invective whenever they mention him; and his books are particularly prohibited in the *Index Expurgatoria* published in folio at Madrid in 1667. The broad facts of his career as narrated in the *Dictionary of National Biography* (*q.v.*) reveal a strenuous “fighting” career until, at the age of sixty-four, on his return to England after his third exile, he confessed himself “an old and worn-out man.” Bale’s first charge was the living of Thorndean, in Suffolk, and even at this early date he was summoned before the Archbishop of York (1534) to answer for a sermon, preached at Doncaster, denouncing Romish usages. When Cromwell fell, Bale had too many enemies to remain in England unless protected by powerful influence, and he therefore, with his wife and family, fled to Germany in 1540, remaining there eight years, being engaged in controversial writing. On the accession of Edward VI. (1547), he was recalled to England, being advanced to the living of Bishopstoke, in Hampshire, and in 1551 was further promoted to the vicarage of Swaffham, in Norfolk. He does not, however, seem to have taken up his residence there. Bale relates that in 1552, while still at Bishopstoke, he was almost on the point of death, when, hearing that the king was in pro-

gress to Southampton, only five miles away, he went to pay his respects to him. "I toke my horse," says he, "about 10 of the clocke, for very weaknesse scant able to sytt him, and so came thydre. Betwixt two and three of the clocke, the same day, I drew towardes the place where as his majestie was, and stode in the open strete ryght against the gallerye. Anon, my frinde Johan Fylpot, a gentylman, and one of hys previe chambre, called unto him two more of hys companyons, which in moving their heades towardes me, shewed me most frendely coun-tenaunces. By one of these three the kynge havyng informacion that I was there in the strete, he mar-veled thereof, for so much as it had bene tolde hym a lytle afore that I was bothe dead and buried. With that hys grace came to the wyndowe, and earnestly behelde me a poore weake creature, as though he had upon me so symple a subject an earnest regard, or rather a very fatherly care." This visit to the king occasioned his immediate appointment to the bishopric of Ossory, which was settled the next day, as he declared afterwards, "*against my will, of the king's own mere motion only, without suit of friends, meed, labour, expenses, or any other sinister means else.*" On the 2d February, 1553, he was consecrated at Dublin, and underwent such persecution from the Popish party in Ireland that barely six months elapsed before he was compelled to leave his diocese, and conceal himself in Dublin. Escaping in a small trading vessel, he was taken prisoner by a Dutch man-of-war, who rifled him of money, apparel, and effects. Driven by stress of weather into St. Ives in Cornwall, he was arrested for high treason, but soon discharged. In Dover Roads he was again put in danger by a false accusation. On arrival in Holland, he was kept prisoner three weeks, but obtained his liberty on payment of a fine of £300. From Holland he retired to Basle in Switzerland, during the remainder of Queen Mary's reign. On the accession of Queen Elizabeth, in 1558, he returned to England; but being disgusted with the treatment he met with in Ireland, he went there no more. He was promoted on the 15th of January, 1560, to a prebend in the Cathedral Church of Canterbury, and died in that city in [or before] November, 1563, in the sixty-eighth

year of his age. Bale was a most voluminous writer in English and Latin, in prose and verse. His dramatic productions were some twenty-two in number, taking his own list as the authority; only those included in the present volume are extant. He was an equally prolific writer on controversial and ecclesiastical matters: many of the latter have been reprinted by the Parker Society. As for his dramatic productions, most of them seem to have been produced in his younger days soon after his conversion, and to have been the chief medium of his attack upon the Catholic position and his defence of the reformed teachings. Something of his method may be learnt from his own words: "What a do I had that Daye with the Prebendaryes and Prestes abought wearinge the Cope, Croser, and Myter in Procession, it were to muche to write," says he. "I toke Christes Testament in my Hande, and went to the Market Crosse (in Kilkenny), the people in great Nombre folowinge. There toke I the XIII. Chap. of S. Paule to the Romanes, declaringe to them breuely what the Autoritie was of the worldly Powers and Magistrates, what Reuerence and Obedience were due to the same. In the meane Tyme, had the Prelates gotten II. disgysed Prestes, one to beare the Mytar afore me, and an other the Croser, makinge III. Procession Pageauntes of one. The yonge men, in the Forenone, played a *Tragedye of Gods Promyses* in the olde Lawe, at the Market Crosse, with Organe, Plainges, and Songes very aptely. In the Afternone agayne they played a *Commedie of Sanct Johan Baptistes Preachinges, of Christes Baptisynge, and of his Temptacion in the Wildernessse*, to the small Contentacion of the Prestes and other Papistes there." It is a curious point that several of Bale's plays were written in the year 1538, soon after Henry VIII. may be said to have finally and irrevocably broken with Rome. But the King's views, being in the main swayed by domestic and political reasons, and not by religious conviction, made the residence in England of such an uncompromising and outspoken partisan as was Bale somewhat a matter of risk to him, though others, Udall for example, managed to steer clear of harm's way by a less violent attitude. I do not, and cannot, pretend in this outline sketch to enter further into

Bale's ideas, aspirations, methods or influence: the story is too long a one to find room for the telling, and too important and interesting to bear much condensing. But, for the sake of future reference, it may not be out of place, or altogether devoid of service, to indicate a few of the sources from which the student may obtain a critical if varying estimate of the man and his work. For this, and the rest, too, the plays now first collected will speak with no uncertain voice. Bale thus enumerates others of his dramas, mainly founded on Scripture history, notably on the life of Christ:—*Of Christ when He was Twelve Years Old*, one comedy—*Of His Baptism and Temptation*, two comedies—*Of Lazarus raised from the Dead*, one comedy—*Of the Council of the Bishops*, one comedy—*Of Simon the Leper*, one comedy—*Of the Lord's Supper and Washing the Feet*, one comedy—*Of the Passion of Christ*, two comedies—*Of the Sepulture and Resurrection*, two comedies. Others non-scriptural were *Upon Both Marriages of the King*—*The Treacheries of the Papists*—*Against the Adulterators of God's Word*—*Of the Impostures of Thomas à Becket*—*Of the Corruptions of Divine Laws*—*The Image of Love*. These seventeen, two of which only are extant, and are given, together with three others, in the present volume, make up twenty of the twenty-two plays which Bale himself speaks of having written: the attribution to him of *David and Absolom* (page 295) would appear, however, to be beside the mark. [The reader is further referred to the *Dictionary of National Biography*, s.v. Bale—to a curious manuscript note prefixed to the British Museum copy of *The Three Laws* (C. 34a, 12)—to Herford's *Literary Relations of England and Germany in the 16th Century* (see Index, s.v. Bale)—to Snell's *Age of Transition*, I., 17–21—to Schroeer's Introduction to *The Three Laws* (Halle, 1882)—to Hazlitt's *Dodsley*, Vol. I.—&c., &c.]

BASILS (K.J. 193c), see Religions.

BEGGING ORDERS (K.J. 222d), monastic orders, which, by their rule, were forbidden to acquire landed property in any manner whatsoever, but were compelled to subsist on alms, in many instances in their early history, and in some cases even now, in some coun-

tries under the Roman obedience, actually gathered by begging. They at first consisted of the Carmelites, the Dominicans, and the Franciscans. In the latter half of the century the Augustinians became a mendicant order, and the Servites were recognised by Pope Innocent VIII., in 1487, as a fifth mendicant order. Hallam notes that these new preachers at first were received with approbation by the laity, whose religious zeal depends a great deal upon their opinion of the sincerity and disinterestedness of their pastors. It is noticeable that the supineness and corruption which they imputed to the secular clergy came, in time, to be imputed to them also.

BELL, "a bell to hang upon your hog" (N.M.C. 64b).

St. Antony was the patron saint of swineherds: see *Slang and its Analogues*, s.v. Antony-pig and Tantony.

BENEDICTINES (K.J. 193a), see Religions.

BENEDICTUS (N.M.C. 79b to 82a), the name of a portion of the Mass Service in the Church of Rome beginning "Benedictus qui venit," following the Sanctus. In the English Church the hymn of Zacharias (Luke i. 68) is used as a canticle in the Morning Service. The arrangement adopted by Bale is curious. He has taken the first two or three words, and the last two or three words, in each verse of the Latin version, and wedged his own matter in between. One or two obvious misprints have been put right.

BENET (K.J. 206b), see Religions.

BENNO, BISHOP (K.J. 204b). Benno (or Bennon) was, according to the table in the "Viès des Saints" of the Petits Bollandistes, Bishop of Misne (or Meissen), in Bavaria, with a feast day on the 16th June. He took sides with Pope Gregory VII. in his dispute with the Emperor Henry, and was in consequence banished. Later he preached to the Slavs inhabiting the banks of the Elbe, and converted thousands of them.

BERNARD (K.J. 193b, 206b), St. Bernard of Clairvaux and the founder of many monasteries: see Religions.

BESS, see *Anon Pl.*, 2 Ser. (E.E.D.S.), s.v. Bessie.

BISHOPS, "four of the bishops" (K.J. 215d), a reference to the act of three bishops (not four) in publishing the interdict in 1208. The three mentioned in the *D.N.B.*

are London, Ely, and Worcester (not Winchester). Eustace of Ely is the only one of whom there is a notice in the *D.N.B.*

BLACK ALLEY, BRETHERN OF THE (K.J. 193c), see Religions.

BLAIN, “boil, blotch or *blain*” (N.M.C. 9a), a boil: the word survives in *chilblain*. “Itches, *blains*, Sow all th’ Athenian bosoms, and the crop Be general leprosy!”—Shakspeare, *Timon* (1609), iv., 1.

BLOOD-SUPPERS (K.J. 223c), blood-suckers.

BONHAMS (K.J. 193c), see Religions.

BOROWS, “In *borows* and in *bowers*” (N.M.C. 37a), ? castles, or towns.

BOSTON, OUR LADY OF (N.M.C. 63c), see other volumes of this series.

BRIBE, “*bribe* no man’s good” (N.M.C. 82c), plunder, pillage, rob, steal. “Ther is no theef withoute a lowke That helpeth hym to wasten and to sowke Of that he *brybe* kan, or borwe may.”—Chaucer, *Cant. Tales* (1383), 4,417.

BRIDGETS (K.J. 193b), see Religions.

BROOM, “Broom, broom, broom,” &c. (N.M.C. 10c), Infidelity here sings snatches only of a song which was obviously very much older than the record of an entry in the Stationers’ Registers, by which William Griffith was licensed in 1563-4 to print a ballad entitled “Buy, Broomes, buye.” See Wilson’s *Works* (E.E.D.S.), s.v. “The Three Ladies of London.”

BURY, “when we went to *Bury*” (N.M.C. 30a), Bury St. Edmunds: see other volumes of this series.

CAMALDULENSERS (K.J. 193b), see Religions.

CANTERBURY, “all *Canterbury* monks are now the realm exiled” (K.J. 224c). When the Pope consecrated Stephen Langton Archbishop of Canterbury, John, on finding the monks meant to adhere to him, ordered an armed force to turn them out of their home, and seize their property.

CARM, “and old nun and a *Carm*” (N.M.C. 29b), Carmelite: The order established itself in England

about 1240, and ultimately had forty houses in this country. Also called the White Friars and the Order of St. Mary of Mount Carmel.

CARTHUSIANS (K.J. 193b), see Religions.

CAUTELS, "through *cautels* and delays (N.M.C. 41d)—“*cautels* of the law” (K.J. 231a), tricks, stratagems, devices: see other volumes of this series.

CELESTINES (K.J. 193c), see Religions.

CHA (N.M.C. 16d), the dialect—there is little enough in this or others of Bale's plays—is that conventional to early dramas.

CHEANES (K.J. 259c), apparently a variant of “chains.”

CHICKOCK, see Hickock.

CIST'IAN (K.J. 224d), Cistercian: see Religions.

CLARINES (K.J. 193c), see Religions.

CLOIN, “I can so *cloin* and clatter” (N.M.C. 18a), i.e. *cloy*=to share booty, either by force or agreement: hence Cloyner. “They are sure to be *clyd* in the night by the angler, or hooker, or such like pilferers that liue upon the spoyle of other poore people.”—Rowlands, *Martin Mark-all* (1610), p. 8 (H. Club's Repr., 1874). “I met a Dell, I viewed her well, She was benship to my watch; So she and I did stall and *cloy*, Whatever we could catch.”—Head and Kirkman, Canting Song, in *English Rogue* (1622).

CLUNIACS (K.J. 193b), see Religions.

COKE (N.M.C. 12b and c), fool: the play on words—Sir Huddypeak, cuckoldry, coke-old (i.e. old fool with an eye on cuckold)—reminds one of the modern jest of “horse-chesnut” and “chestnut-horse.”

COLUMBINES (K.J. 193c), see Religions.

COMMISED, “Ham *commised*” (G.P. 97d), committed.

COMPLINE, “yesternight at *compline*” (N.M.C. 29a), the last part of the daily office in the Roman Church, said immediately after vespers, and sometimes as a public service.

COTH, “such a cumbrous *coth*” (N.M.C. 16d). Halliwell has *coth*=disease.

CRUCIFERS (K.J. 193b), see Religions.

CULLY, "my gel'ver and my *cully*" (N.M.C. 19a), an old endearment: still generic and serviceable. Primarily *cully*=(1) a man, companion, honest or otherwise; and (2) a fop, lady's man, &c.; hence (3) darling, sweetheart; but in truth context alone can guide to the exact shade of meaning. This is an earlier example of *cully* in any sense by a century and a quarter than is given in the *Oxford Dictionary*, or in my own *Slang and its Analogues!* These early plays are replete with quotations and matter that will come in very serviceably for the supplementary volume to the great Oxford undertaking.

CURE, "left to man's *cure*" (N.M.C. 13d), care: cf. "cure of souls."

DANE (N.M.C. 49d), the meaning of the passage is clear enough, and needs no further comment here. But a curious and interesting sidelight is obtained in a contemporary writer who ventured on the ice of "popular etymology" and came to grief like many a later imitator. It seems, too, almost impossible to doubt that Bale had the self-same passage in mind when writing *The Three Laws*. "These Danys before were so proud, that they kept the husbondmen lyke vyleyns; . . . the husbondmen called them Lorde Dane, which word now we use in obprobrye callynge hym that we rebuke Lurdayn."—Rastell, *Pastyme* (1529), 131 (1811). This chance-shot derivation, says Dr. Murray, influenced Lurden (*O.E.D. q.v.*) in many later examples. There is likewise probably a play on *Dane* and *Dan* (Lat.=Lord, sir), a common title for a cleric.

DARVELL GATHIRON (K.J. 229c), "an huge great image," to which miraculous powers were imputed, brought out of Wales, and burnt in 1538, with a priest of the name of Forest. *Vide* Hall's and Stow's *Chronicles*, and Sir H. Ellis's *Letters on English History*, 1st Series, ii., 82.

DAVID AND ABSOLOM. A note will be found on page 295.

DECKED, "The fellow is well decked . . . well necked . . . knavebald and piepecked" (N.M.C. 23a), i.e. for the purpose in view is well ordered or equipped in suitable array or disguise; is (?) bold as a knave,

or (?) bald because old in knavery; *piepicked* should be *pie-pecked* (generic abuse: see *O.E.D.* s.v. Pie 5).

DEPURING, “*depuring* these laws” (*N.M.C.* 74*b*), purifying. “As golde in fire is fyned by assay, And at the teest silver is *depured*.”—*MS. Ashmole*, 39, f. 46.

DIEU-VOUS-GARDE (*N.M.C.* 53*c*), a salutation, “God save you!” Still in use in Scots Masonic lodges as a salute. “A beck as good as a *dieu-gard*.”—Heywood, *Works* (*E.E.D.S.*), II., 29*d*.

DIMISINES (*K.J.* 193*c*), see Religions.

DOMINIC (*K.J.* 206*b*), see Religions.

DONATES (*K.J.* 193*c*), see Religions.

DORTER, “keep the *dorter*” (*K.J.* 204*d*), a dormitory: in this instance collective for the sleeping apartments of a monastery.

DRINK, “ye shall *drink* . . . ere I go” (*N.M.C.* 35*d*), generic for to taste, to suffer: here=be beaten. The usage is old (see Cotgrave). *Drink* was formerly used to express many things besides the imbibing of liquor; hence “to *drink* (=to smoke) tobacco”; “to *drink* (=experience) the wrath of God”; “to *drink* (=breathe) the air”: see Udal, *Works* (*E.E.D.S.*), 125, s.v. *Drink*. “Ye shall *drink* of the whip.”—*Jacob and Esau*, Anon. Plays, 2 Ser. (*E.E.D.S.*), 78*d*.

ELEN (*K.J.* 206*b*), see Religions.

ENGLAND, “for three hundred years all *England* shall it rue” (*K.J.* 208*c*), actually the period between King John’s submission to, and Henry VII.’s successful repudiation of, Papal authority was rather severe; but the round figures naturally served Bale.

ENPRENT, “*Enprent* their declaration of my sweet promises” (*N.M.C.* 74*d*), impress, imprint. “That had been *enprinted* by a mystical derke colour of speaking.”—Udal, *Luke* iii.

ENSIFERS (*K.J.* 193*b*), see Religions.

ESTERLINGS (*K.J.* 247*d*), generic for the invaders from the east: Bale is not, however, always innocent of anachronisms.

EUSTACE . . . OF ELY, see Bishops.

EXTERNE, "outward and *externe*" (J.B. 134b), external : see Nares.

FACSIMILE TITLE-PAGES, &c. Portrait of John Bale (frontispiece); Title-page of "The Laws of Nature, Moses, and Christ" (page 1); Title-page of "The Temptation of Our Lord" (page 151).

FALL, "to the faith of my first promise *fall*" (N.M.C. 7d)—"no man to the truth can [*fall*]" (G.P. 85b), arrive at, come to, "tumble."

FERIES, "on Sundays and other *feries*" (N.M.C. 29d), holidays. "I gan remembre of hyze *ferye*, That callid is the Circumcisioun."—Lydgate, MS. Soc. Antiq. 134, f. 20.

FLAMINES (K.J. 193c), see Religions.

FLAUNS, "flauns and pigeon pies" (K.J. 176c), Halliwell says "a custard, generally made in raised paste. The term is common in ancient receipts, and a kind of pancake was also so called."

FOISON, "he shall have no *foison*" (N.M.C. 16b)—"never have *foison*" (K.J. 264b), ? chance, opportunity, plan, contrivance. "The paiens were so ferd, thei myght haf no *foyson*."—Robert de Brunne, p. 17.

FOLT, "a napkin *folte*" (N.M.C. 20a), folded.

FORT, "made the *fort*" (N.M.C. 28d). I suspect that *fort* is a misprint for *sort*, the sense thus being "made one of the company : in present text *thee* should then read *the*.

FRANCIS (K.J. 206b), see Religions.

FRIENDS, "please thy *friends* both" (N.M.C. 82c), parents : cf. modern legal survival, "next *friend*." "She is promised by her *friends* unto a gentleman."—Shakspeare, *Two Gentlemen of Verona* (1595), iii. 1.

FROITER, "keep the *froiter*" (K.J. 204d), i.e. *frater*, a refectory. "Freres in his *fraytour* shul fynden a keye."—P. Plowman, 6,253.

FULIGINES (K.J. 193c), see Religions.

GAITURE, "by your stature . . . your ancient *gaiture* . . . such a *rature*" (N.M.C. 11d), *gaiture* and *rature* are nonce words to supply the rhymes (needed for the Skeltonical measure) with "Nature" and "stature"—

probably from *gait* (=mien, appearance, carriage) and *rate* (=estimation, valuation, rating).

GATHIRON, see Darvell Gathiron.

GEL'VER, "My *muskin* and my *mully*, My *gel'ver* and my *cully*" (N.M.C. 19a), like "bully" in the previous line, which is common enough, these are likewise terms of endearment; *muskin*=mousekin, and *mully* is probably a variant of "millin" or "mulling," influenced by the exigency of the rhyme with *cully* (*q.v.*). *Gel'ver*=gillyflower: see Nares, s.v. *Gelofer* and *Gillofer*. "He calleth me his whytyng, His mullyng and his mytyng."—Skelton, *Elin. Rummimg*, 224.

GILBARD (K.J. 206b), see Religions.

GILBERTINES (K.J. 193b), see Religions.

GILES OF HERTFORD, see Bishops.

GOD'S PROMISES (or THE CHIEF PROMISES OF GOD UNTO MAN). The text will be found on pages 83-125. It is taken from the only known copy of the first impression, now in the British Museum (C. 34, c. 2), the title-page of which is mutilated. From the date, "Anno Domini MDXXXVIII.", only words and parts of words are left, viz., the *ord* of "word," the *w* of "which," and the words "of God." The rest has been supplied. This copy formed part of what is known as the Garrick Collection, and probably it came to the great eighteenth century actor from the Harley Library through Robert Dodsley, who included the interlude in the first (1744) edition of the collection of old English plays known by his name, with the following note: "This antient piece I found in the Harleian Collection of Old Plays, consisting of between 600 and 700, which are now in my possession." Another impression appeared in 1577, by which time so entirely forgotten had the 1538 edition become that the later edition was earmarked "now fyrist impreynted." The title-page of this edition, according to Hazlitt and Greg, runs as follows:—"A Tragedye or enterlude manifesting the chefe promyses of God vnto man by all ages in the olde lawe, from the fall of Adam to the incarnacyon of the lorde Jesus Christ. Compyled by John Bale. An. Do. 1538, and now fyrist impreynted 1577. [List of Characters:]

John Charlwood for Stephen Peele. 1577. [4to. B.L. 16 leaves]." A copy is recorded as having passed through the Steevens, Roxburghe, and Jolley sales, but it is not now traceable. Query: Did it pass into one of the Royal libraries? In the Museum copy of the 1538 edition there is this manuscript note: "At the sale of the late George Steevens Esquire's Books, May 1800—No. 1221. 'Bale (John). Tragedie, or Enterlude, manyfesting the chiefe promises of God vnto Man, compyled An. Do. 1538. b. l. 4^{to}. Now first impr. at Lond. by John Charlewoode, 1577,' was sold to Mr. Nicol, the King's bookseller, for twelve pounds fifteen shillings." In more modern days *God's Promises* has been included in all editions of *Dodsley's Old Plays* (1744, 1780, 1825, and 1876). The present text has been collated anew for me with the B.M. copy. Bale, in his "*Vocacyon to the Bishoprick of Ossory*," informs us that his *Comedy of John the Baptist*, and his *Tragedy of God's Promises*, were acted by the youths upon a Sunday, at the Market-cross of Kilkenny: see Bale. *Variorum Readings, Corrigenda, Latin Quotations, &c.* —[Interlocutors . . .], these, as indicated, are not in the original—"Without whose knowledge no man to the truth c[an fall]" (85b), a restoration of Hazlitt's who wrote (Dodsley, I., 285), "the old copy from which this dramatic piece was first reprinted by Dodsley, and subsequently by Mr. Reed, having been damaged, and a part of the leaf lost, it was not possible to ascertain exactly the last word of this line: it was therefore supplied by conjecture, and not very happily: the line has till now [i.e. till Hazlitt's text] stood—'Without whose knowledge no man to the truth can come.' But the form of the stanza, and the rhyme in the next line, shows decidedly that this is wrong." The emendation is undoubtedly justified. Bale himself, in *The Three Laws*, ante 7d, uses an almost identical phrase, "to the faith of my first promise fall." See Fall—"what he forbode: that man" (85c), in original, *forbode*. That "no trifling sport" (85d), orig. defective "stomach cheer" (85d), original defective—"his first chapter write" (86a), so in original: Hazlitt has *writes*—"Without separation . . . countenance" (86d to 87a), the letters and words commencing these ten lines, which are given

in italic, as follows, are torn off in the original : *Without, True, Since, Joined with, All things were, In heaven, Without his, That was, Each has—“ Hic præceps . . . resurgit ”* (87d), “ Here Adam falls prone to the ground and after the fourth verse gets up again ” : stage direction—“ *Tunc sonora voce . . . cantare ”* (92b), “ Then, in a loud voice, sunk upon his knees, he begins the Antiphon ‘ *O Sapientia*, ’ which, he having in the meantime gone out, is taken up by the chorus with the organ.” “ Or to the same air it may be possible to sing it thus in English ” : stage direction—“ *that on earth do stir ”* (93b), in original *stere*—“ *Magna tunc voce . . . eodem tono ”* (97b), “ Then, falling on his knees, with a loud voice he begins the Antiphon ‘ *O oriens splendor*, ’ &c., which the chorus and organ take up as above. Or in English to the same tune ” : stage direction—“ *Tunc alta voce canit Antiphonam . . . hoc modo ”* (102c), “ Then with a loud voice he sings the Antiphon ‘ *O rex gentium*, ’ the chorus and the organ taking it up, as at first. Or in English in this manner ” : stage direction—“ *Clara tunc voce . . . canat ”* (107d), “ Then in a clear voice he begins the Antiphon ‘ *O Emmanuel*, ’ which the chorus (as at first) take up with the organ. Or let him sing in English ” : stage direction—“ *fluentem lac et mel ”* (108b), “ flowing with milk and honey ”—“ *Canora voce tunc . . . Anglice ”* (112c), “ Then he begins the Antiphon ‘ *O Adonai* ’ in a tuneful voice, which, as at first, the chorus takes up with the organ. Or in English ” : stage direction—“ *a law in Mount Sinai ”* (112d), original *Syna*—“ *Concinna tunc voce . . . hoc modo canat ”* (117c), “ Then in a pleasing voice he begins the Antiphon ‘ *O radix Jesse*, ’ which is taken up by the chorus and organ. Or in English let him sing in this manner ” : stage direction—“ *Hic extendens Dominus manum, labia Joannis digito tanget, ac ori imponet auream linguam ”* (120d), “ Here the Lord, stretching forth his hand, touches John’s lips with his finger, and implants in his mouth the golden tongue ” (tongue, of course, for speech) : stage direction—“ *Super quem . . . sancto ”* (121c), “ Upon whom thou shalt see the spirit descending and remaining upon him, he it is who baptizes with the Holy Spirit ”—“ *Resona tunc . . . sermone sic ”*

(123c), "Then in a strong voice he begins the Antiphon '*O Clavis David*,' which is taken up, as at first, by the chorus and organ. Or, in the English speech thus": stage direction—"after that *came . . . the very lamb*" (124b), in original *cam, lam*.

GOMOR (sometimes **GOMORRE**) (N.M.C. *passim*), so in original.

GOF, " *Gof*, with a vengeance" (N.M.C. 35b), Go up!

GRANDMONTENSERS (K.J. 193a), see Religions.

GRESINGS, "here are *gresings* made" (T.L. 161a), flight of steps.

HALES, "the blood of *Hales*" (N.M.C. 30a), see Heywood's *Works* (E.E.D.S.), I., 239c, s.v. Hales: also other volumes of this series.

HERBOUR, " *herbour*, food, and apparel" (J.B. 134c), lodging.

HERMITS (K.J. 193b), see Religions.

HICKOCK—CHICKOCK—PICKOCK (N.M.C. 20b and c), as in original, substituting "y" for "i," the rhyme having obviously influenced the word-formations. *Hickock*=hiccough (Florio, p. 501), whence *chickock* (?) and *pickock*; the latter is probably meant for *peacock*, used as a comic or sarcastic endearment.

HISSELF (N.M.C. 60b), see also 65d.

HOLD, " *hold* no man's wife" (N.M.C. 82c), in the senses now mainly archaic or legal="use," "possess": cf. "to have and to *hold*" (*Sol. of Mat.*); N.M.C. 8a (=take); *Queen Hester* (*Anon. Pl.*, 2 S.), 274d.

HONOFRINES (K.J. 193c), see Religions.

HORRIBLE, "In his first chapter this *horrible* sentence is" (N.M.C. 62b) used in its old sense of "fearful," rather than in its modern signification.

HOSPITALLERS (K.J. 193c), see Religions.

HUNGARIES (K.J. 193c), see Religions.

ICH, see Cha.

ILLUSED, " *illuded* by false hypocrisy " (N.M.C. 27c), deceived, mocked, imposed upon. " [He] falsed oft his blowes, t' *illude* him with such bait."—Spenser, *Fairy Queen* (1590), II. v. 9.

INDIANS (K.J. 193b), see Religions.

INFECT, " with viciousness *infect* " (N.M.C. 3d), infected.

INGHAM TRINITY (N.M.C. 34c, 63c), see " *Lost* " Tudor Plays (E.E.D.S.) s.v. Macro Plays.

JACOBITES (K.J. 193b), see Religions.

JERONIMITES (K.J. 193c), see Religions.

JHENET (K.J. 206b), see Religions.

JOHN BAPTIST'S PREACHING IN THE WILDERNESS. The text will be found on pp. 127-150. No copy of the original edition, which, says Hazlitt, was a black-letter quarto of nine leaves, is now traceable; and the present text is taken from the reprint in the Harleian Miscellanies, Vol. I., ed. Park. Little is known about the play beyond this, that it was one of those which Bale himself informs us in his "*Vocacyon to the Bishoprick of Ossory*" was acted by the youths upon a Sunday at the Market Cross of Kilkenny: see Bale. The notes *infra* distinguished by "(H)" are marginal readings in the Harleian reprint. *Corrigenda, Latin Quotations, Notes, &c.*—"The Kingdom of Christ will now begin to spring" (129b), "Our King being ready to shake off the Popish superstition" (H)—"the preaching of his New Testament" (129b), "in opposition to the traditions of the Church of Rome" (H)—"given to novelties" (129d), "traditions" (H)—"heavenly verities" (129d), "preached by the reformers" (H)—"Ad Deum convertitur turba vulgaris, et peccata sic confitetur" (133d), "The common people is (are) turned to God, and thus confesses (confess) its (their) sins"—"Hunc tunc baptisat Joannes flectentem genua" (134a), "John then baptizes him, on bended knees": stage

direction—" *Eo exeunte, Publicanus coram Deo peccatum agnoscit*" (134d), "He going out [that is, *Turba vulgaris*], the Publican confesses his sin before God"—" *Illum tunc baptisat Joannes incurvantem genua*" (135a), "John then baptizes him, on bended knees" [*Flectentem* (134a) and *incurvantem* have practically the same meaning here]: stage direction—" *Eo decedente, Miles sua confitetur scelera*" (135d), "He going out [i.e. the Publican], the soldier confesses his evil deeds"—" *Illum tunc baptisat Joannes in genua procumbentem*" (136b), "John then baptizes him, resting on his knees": stage direction—" *Eo locum deserente, intrant Phariseus ac Saducæus. Interim Joannes Baptista alloquitur populum*" (137a), "He [i.e. the soldier] having left the place, the Pharisee and Sadducee come in. In the meanwhile John addresses the people": stage direction—" *Invicem alloquuntur*" (137d), "They speak by turns" [i.e., The Pharisee and Sadducee]—" *new learning*" (137d): "This is the term given to the Reformer's preaching the gospel by the priests of the Church of Rome" (H)—" *Et vertens se ad Joannem, dolose illum alloquitur*" (138a), "And turning himself to John, he addresses him craftily"—" *De Christi baptismo*" (139b), "Concerning the baptism of Christ" (this is printed as if it were the name of one of the speakers, which it clearly is not)—" *Hic protensis manibus baptismo illum prohibet*" (144d), "Here, with hands extended, he [i.e. John] prohibits him from baptism": stage direction—" *Hic Joannem sublevat Jesus, ac eius baptismo se submittit*" (146c), "Here Jesus raises up John, and submits himself to his baptism": stage direction—it seems to be assumed that John was kneeling—" *In terram procumbens Jesus tunc dicit, Deo gratias*" (146c), "Jesus, prostrating himself to the ground, then says, Thanks to God!": stage direction—" *Descendit tunc super Christum spiritus sanctus in columbæ specie, et vox patris de cælo audietur hoc modo*" (147a), "Then the holy spirit, in the guise of a dove, descends upon Christ, and from heaven the voice of the Father may be heard in this fashion"—" *Tunc cælum inspiciens Joannes, incurvat genua*" (147c), "Then John, gazing up into heaven, bends his knees": stage direction—" *Et expansis ad cælum manibus, canit*

Joannes" (148a), "And John, with his hands spread up towards heaven, sings": stage direction.

JOHN, KING OF ENGLAND. The text (pp. 171-294) is taken from John Payne Collier's version printed by the Camden Society in 1838, since which time it has been reprinted by Prof. Manly in his *Specimens of the pre-Shakespearean Drama*, vol. i., he, like myself, having had to depend on the Camden Society's text. The author's original manuscript is in the library of his Grace the Duke of Devonshire, and though permission to collate would, I believe, as in other cases, have been readily granted, yet the circumstances of time and place were not favourable except at the price of very long delay. I hope later on to collate the present text with the manuscript, and to communicate the result in some way to the subscribers of the E.E.D.S. I am also, for the same reason, equally dependent on Mr. Collier's account of the state and condition of the manuscript. It is best to give his own words:—"About half of it, including all the later portion, is in the handwriting of John Bale, Bishop of Ossory, and the rest is throughout carefully corrected by him, with various passages of greater or of less length inserted, which, after the copy had been made by the scribe he employed, he thought it right to add, to render the production more complete. The name of Bale nowhere occurs; but there can be no doubt of his authorship, not only from a comparison with existing autographs, but from the fact, that in his *Scriptorum Illustrium majoris Brytanniae, &c.*, *Summarium*, p. 702, he enumerates *De Joanne Anglorum rege* as one of his twenty-two dramatic works *in idiomate materno*. The copy of the *Summarium*, &c., in the British Museum, which belonged to Bale, has many notes in the same handwriting as the MS. from which the ensuing impression has been taken. The drama is divided into two parts or plays, and in this respect it accords with the description given by Bale, in the work above cited, of his *De Joanne Anglorum rege*. It has only recently been recovered from among some old papers, probably once belonging to the Corporation of Ipswich, and its existence was not known when I published *The History of English Dramatic Poetry*, &c., in 1831. From private hands it was transferred

to the matchless dramatic collection of the Duke of Devonshire. Bale was a native of Suffolk; but in what way his *Kynge Johan* came into the possession of the municipal body of Ipswich it would be vain to inquire: possibly it was written for it; and we may reasonably conjecture that it was performed by the guilds or trades of the town, in the same manner as the guilds or trades of Chester, Coventry, York, and other places, at an earlier as well as at a later period, were in the habit of lending their assistance in the representation of Scriptural Dramas. Bale especially points out [272c and d] the charitable foundations which King John had established in some of the large towns of Suffolk, 'Great monymentes are in Yppeswych, Donwych, Berye, Which noteth hym to be a man of notable mercye.' At the end of the manuscript we meet with these words, 'Thus endeth the ij playes of Kynge Johan;' but it is not possible now to ascertain precisely where the first play ended and the second began. There is [see *Var. Read.* *infra* 251a and 254a] a defect in the manuscript, the probability being that one of the additions made by Bale, and intended by him to separate the two parts of the drama, has been irrecoverably lost. In the original manuscript the names of the different characters are inserted at length, but the spelling of them is often merely arbitrary. . . . In the portion of the play copied for Bale, in another handwriting, but corrected by him, England is usually spelt "Ynglond," but in that portion of the play which he penned himself, it is spelt "England." . . . In the same way Bale's scribe usually spelt Civil Order with an S., and Bale himself with a C. No list of the characters is given at the commencement or conclusion of the performance. The date of *King John* is uncertain: it was probably written before the death of King Henry VIII., as "Imperial Majesty" is seemingly intended to typify that monarch (see 277-292), and the allusion contained in the line, "Of the Christian faith, play now the true defender" (282a), would place it between 1534-47, during which period the Reformation was, roughly speaking, begun and completed as far as Henry VIII. was concerned, the title "Fidei Defensor" having been conferred by Leo X. on Henry in 1521 for the tract against

Luther on behalf of the Church of Rome, then held *Domicilium fidei Catholicæ*. As Collier points out, the introduction of the name of Darvell Ganthiron (229c) establishes the fact that the line was written after 1538. Taking this allusion in conjunction with the influence (so clearly established by Herford in his *Literary Relations of England and Germany in the 16th Century*, pp. 135-8) traceable in *King John* of Lyndsay's *Satire of the Three Estates* (1535-9), and Kuchmayer's *Pammachius* (1538), and the fact that Bale's dramatic activity commenced or was spurred to activity in 1538 (no less than four of his dramas bear this date) we may fairly, I think, take this year as the upward limit. The downward limit would not be far off. *King John* would probably be written while Bale's mentality was soaked and fever-hot with *Pammachius*, which he translated. As *King John* was obviously intended to promote the Reformation, as Bale fled in 1540 to Germany having previously held the living of Thorndean in Suffolk, and having regard to the Eastern counties' connection of the play—for these reasons I venture to submit that the date may approximately be fixed as between 1538 and 1540, say in 1539. Of course, as is usual in early plays, there are allusions which seem to make for a much later date, but also, equally as a matter of course, these may well be regarded as later interpolations. For example, it is clear that at one representation Queen Elizabeth was on the throne (293b), but on the whole the topical allusions throughout the drama tend to confirm the dates suggested. The reference to John Leland, the antiquary, who died in 1552, is probably an interpolation, as most likely was the reference to the Queen. At another point (293d) we have, "And now, of late days, the sect of Anabaptists"; also (291b), "the Anabaptists, a sect now risen of late"; "the City of Munster was lost (291c) through their debate"—all these point to a period prior to Bale's flight: had he been resident in Germany at the time he would have known the rise of "the pestilent sect" dated from 1521, whereas in England it was quite correct in 1535-40 to describe them as "new risen of late." They began to be "known" about that time in this country, several Anabaptists

being executed for heresy and rebellion. From start in Saxony in 1521 down to their act of regicide in England in 1649, they ever proved themselves true followers of "the Church militant" in the most literal sense of the phrase. The design of purpose of the play being to further or consolidate the Reformation somehow—honestly or unscrupulously, but anyhow—the unsuccessful contest of King John with the Papacy would readily suggest itself to a man of Bale's acumen and temperament. What is not so clear is the motive or incentive that Bale had for "whitewashing" King John and writing him up as against the Church. However, the result was a powerful, if not the most forcible, indictment possible of the Roman position—a violent and unrelenting piece of polemics in an age when hard-hitting was the order of a day that indeed furthered English liberty—but a cause which, in its inception, in its progress and in its final victory was characterised by the grossest partisanship and bigotry. Herford thinks *King John* the most original of Bale's works, and as Collier long ago pointed out Bale struck out a line hitherto unknown. "He took some of the leading and popular events of the reign of King John, his disputes with the Pope, the suffering of his kingdom under the interdict, his subsequent submission to Rome, and his imputed death by poison from the hands of a monk of Swinstead Abbey, and applied them to the circumstances of the country in the latter part of the reign of Henry VIII." He continues: "This early application of historical events of itself is a singular circumstance, but it is the more remarkable when we recollect that we have no drama in our language of that date, in which personages connected with, and engaged in, our public affairs are introduced. In *Kynge Johan* we have not only the monarch himself . . . but Pope Innocent, Cardinal Pandulphus, Stephen Langton, Simon of Swynsett (or Swinstead), and a monk called Raymundus; besides abstract impersonations, such as England, who is stated to be a widow, Imperial Majesty [i.e., Henry VIII.], who is supposed to take the reins of government after the death of King John, Nobility, Clergy, Civil Order, Treason, Verity, and Sedition, who may be said to be the Vice or Jester of the piece. . . ."

Variorum Readings, Latin Quotations, Corrigenda, Amendments, Suggestions, &c. [It is probable, &c.] (173b), Collier when printing the play for the Camden Society made a similar suggestion and pointed out that Bale in his *Script. Illustr. M. Brytan. Summ.* gave the following as the Latin translation of the commencement of his English play, *De Joanne Anglorum rege*: *Quum Deus æterno beneficio*. It seems to require some introduction besides the speech of King John, before the entrance of England—“Thou oughtest to say *them* good” (176b), in original *then*, but I note that Manly queries it and suggests *them*: I did not see the latter text until my own was printed—“*monsters bestial*” (177a), Collier prints *monstros*—“*aper de silva*” (177a), “the boar out of the wood”: Vulgate, Psalm lxxix., 14; Auth. Vers., Psalm lxxx., 13—“*Quodcumque ligaveris*” (177c), “whatsoever thou shalt bind”: in the Vulgate and Authorised Version a quotation from Matthew xvi., 19—“*Querite judicium . . . defendite viduam*” (179a), “seek judgment, relieve the oppressed, judge the fatherless, plead for the widow”: Isaiah i. 17, both Vulgate and A.V.—“Seek right to the poor, to the weak, and fatherless” (179b), so in original: Collier suggested as an alternative reading, “Seke ryght to procure to the weake and faterlesse.” Still, as he also observes, “Bale was so exact in his corrections of the scribe whom he employed, that he inserted the letter *a* in the word ‘weake’”—“in ear-confession underneath *Benedicite*” (185a), here and elsewhere Bale seems to imply the seal of secrecy; but that, of course, comes under the general rule applying to confession. Before a penitent begins his confession he asks the priest for a blessing, the priest replying, *Benedicite!*—“He *inditeth* them” (186a), Collier has *indygth*—“my displeasure *reboun[d]eth* on to you all” (191b), Collier prints *rebonnyth*; Kittredge suggests *redounyth*, but Manly says “*rebonnyth* is possible”: it is more; it is correct, being an old form of *reboundeth*—“*Astitit, Regina a dextris tuis in vestitu Deaurato, circumdata varietate*” (192d), “At thy right hand stood the Queen in a vesture of gold, wrought about with divers colours”: see Vulgate, Psalm xliv. 10; English (Prayer Book) version, Psalm xlvi. 10—“decked with

many holy religions" (193a), Collier prints *dectyd*—“See you *instruct her*” (197a), Collier prints *instrutte*, Manly *instructe*—“He that doth hate me” (199c), Nobility’s speech in the manuscript begins at this line instead of at the next: it seems, however, only right to give it to Clergy, in which I follow Collier, Manly contenting himself with drawing attention to the amended reading—“*Sancte Dominice . . . ora pro nobis*” (202a and b), “Holy Dominicans, pray for us”; “Holy bald-pated monk, I beshrew you”; “Holy Franciscans, pray for us”; *pylde*=pilled=bald, shaven—“*Pater noster*” (202b), “Our Father”; “*Qui es in celis*” (202b), “Who art in heaven”—“*sanctificetur*” (202b), “hallowed be”—“*A Johanne Rege . . . domine*” (202d), “From wicked King John deliver us, O Lord!”—“*Par me faye*” (203c), so in original save that [suis] is omitted. The correct reading is, of course, “*Par ma foi, mon ami, je suis tout à votre plaisirance*,” “By my faith, my friend, I am quite at your service”—“a certain keep the *froiter*” (204d), Manly suggests *freyter*—“*Super flumina . . . nostra*” (208a), “By the waters of Babylon we hanged up our harps”: see Vulgate, Psalm cxxxvi. 1, 2; Auth. Version, Psalm cxxxvii.—“*Quomodo cantabimus canticum bonum in terra aliena?*” (208a), “How shall we sing a good song in a strange land? ”: see Vulgate, Psalm cxxxvi. 4; Authorised Version, Psalm cxxxvii. 4. In original it is “*canticum Domini*,” “the Lord’s song”; “*Bonum*” is here substituted for “*Domini*”—“*placebo*” (208a), the name commonly given in the Latin rite to Vespers in the Office for the Dead, from the first word of the first antiphon, *Placebo Domino in regione vivorum*—“*vadam et videobo*” (208b), “I will go and see”: see Vulgate, Genesis xlvi. 28—“now I am aloft” (210a), in original *thu art*: Collier suggested the present reading; Kittredge would give the line to Dissimulation, but it should be observed that he is one of the hearers: Collier says the error is in Bale’s handwriting—“*A pena et culpa*” (211d), “from penalty and fault”: *pena* should be *pœna*—“He shall make prelates . . . how they shall Holy Church disdain” (218d to 219c), this is an insertion in Bale’s handwriting (see *ante*) either to perfect the lines, or,

as Collier suggests, to give more time to the characters who were to change their dresses—" *Mea culpa . . . gravissima mea culpa*" (220b), " My fault, my fault, my most grievous fault"—" *pro Deo et sancta Maria*" (220b), " for God and holy Mary"—" THE INTERPRETER" . . . " *FINIT ACTUS PRIMUS*" (223a to 224b), the Interpreter's speech is Bale's second long insertion [see *ante*], and it is divided into stanzas. *Finis Actus Primus* is also in his handwriting; but how he meant to divide and subdivide the two plays can merely be matter of conjecture (*Collier*)—" *Sedition and Nobility come in*" (224c), in original Dissimulation, but *Sedition* is obviously meant: see *Sedition*'s line commencing, " It is graciously said" (224d)—" The priests and bishops *continually*" (224c), Collier prints *contymeally*—" *In nomine . . . amen!*" (226a), " In the name of our Lord the Pope, amen!"—" *Auctoritate . . . te*" (227c), " By Roman authority in matters pontifical I absolve thee": I suspect " *pontificis*" (as in original) should be " *pontificiis*"—" neither *fewte* nor reverence" (235d), Collier has *sewte*—" now I tell you" (236d), Collier has *fell*—" at *Cyryns* appointment" (237b), Collier has *Cyryus*—" Good and faithful Susan" (239b), Collier has *God to*: Kittredge also made amendment to *and*—" As to leave God's law" (239c), Collier printed *love*: Manly has *leve*: the amendment is obvious—" Ye have nothing, *you*, to allege" (239c), so in Collier (*you*), but the line is unpunctuated save at the end. Manly reads *thow[gh]*: my own punctuation makes the sense without alteration of text—" *Nunc, reges, intelligite*" (239d), Collier has *intellege*. " Be wise now [therefore] O ye Kings": see Vulgate and Authorised Version, Psalm ii. 10—" whereas is the wilful contempt of things" (242c), Kittredge suggests reading *in*—" as it *we[re]* a winter mist" (243b), corrected by Collier—" And God wot" (243b), Collier prints or misprints *Knd*—" Thou art *poor enough*; if that be good, God help thee!" (243c), Collier has " *poor enough, if that be good God,*" &c. Manly reads " *poore inowgh; yf that be good God,*" &c., and in a note Kittredge suggests reading " *yf that be thow, God help the.*" My own interpretation scans without tampering with the text—" is this the covenant keeping" (245d), Collier prints

connaunt, which Manly corrects to *counaunt*—“ *Pec-cavi, mea culpa* ” (246a), “ I have sinned, my fault ” —“ *Pand.* Thou mayst not abide here ” (246d) . . . “ *Pand.* I say get thee hence ” (247a) . . . “ *Pand.* Will ye not ” (247a), in Collier, and no doubt in MS. these are to “ *C.* ” which obviously=Cardinal: Manly joins in the amended attribution—“ subdue ye ma[n]fully ” (248a), corrected by Collier—“ All that is not true . . . your flesh and bones be cold ” (248a and b), another of Bale’s insertions. The Entrance of Sedition is not marked—“ *Pand.* Possible, quoth he (248d) . . . ye are at a point whereto ye intend to stand ” (251a) to “[The MS. from this point,” &c. (254a), Collier at this last point says: “ *The MS. is wholly in Bale’s handwriting.* It may be conjectured that the Second Part of the Play began at or near this place. Bale has made letters of reference, *A*, *B*, and *C*, to his additions, and yet no corresponding letters are found in the body of the work, excepting for *A*, which is inserted above. What stands against *B*, runs as follows.”] Collier did not state where “ *A* ” began; Manly says, “ it is certain that the inserted passage begins ” with Pandulphus’s speech (248d), “ Possible quoth he, &c.”: it ended, so Collier says, at “ let us have treasure ” (254a). An alternative suggestion (Manly) is that “ *A* ” began with “ *K. John.* I trust then, &c.” (249a). As regards the insertion marked “ *B* ”, I differ both from Collier, who places it after my note on 254a; and also from Manly, who inserts it after the line commencing “ *Pand.* I pray thee, no more ” (250d), noting, however, a repetition of the line, “ *Pand.* Ye are at a point,” &c. (251a and b). Now I take “ *B* ” “ *(K. John [to England].* If I should not grant . . . ye intend to stand ” (251a and b) to be more properly placed as I have given it. What occurs is this: Pandulphus, to make sure that he and Sedition are at one as to the minimum of submission to be demanded of the King, who is approaching (250d), says pointedly, “ Ye are at a point whereto ye intend to stand ” (251a), and Sedition replies (elliptically perhaps) that the crown of England must be surrendered (251a). King John enters, evidently with England (251a), with whom he is speaking, but whose entrance is unmarked. “ *B* ” is addressed to England

and falls naturally and consistently into the position I have assigned it, whereas it seems quite out of place where inserted by Collier and not quite to the point where given by Manly, who, moreover, has to omit a line which he considered redundant. Then the King, having ceased speaking, and in the meanwhile having come forward, is asked by Pandulphus, in the very words he has just used to Sedition, whether his mind is made up: "Are ye" (251b), to my view a striking dramatic touch: see next note—"Cantate" (250b), "Sing ye!"—"Confitebor" (250c), "I will confess"—"Jubilate" (250c), "O be joyful"—"offended. Sedit. And I am full glad" (254b), Collier's note is: "The following stands against the letter C; and henceforward the subject is regularly continued." Manly remarks: "It seems likely that Bale cancelled the original ending of the play and replaced it with these lines, which, perhaps, should also replace [all after 'Desiring mercy of his Holy Fatherhood' (252b) to 'offended,' as above] thus: Dyssyring mercy of that I have offended, &c. Collier does not state whether this line comes at the end of a leaf of the MS. or not."—"Treas.]. It is the living" (256b), supplied by Collier: so also (256d) "[Treas.]. For no great"—"Destrual hoc regnum Rex regum duplci plaga" (259a), "The King of Kings will destroy this kingdom with a duplicate plague": I cannot trace the original—"In genua procumbens Deum adorat, dicens" (261c), a stage direction: "Falling upon his knees, he worships God, saying"—"as shall lie in thy [mind]" (263c), a blot has obliterated the line ending: the rhyme word in original is *yende*, and Collier suggested *intend* (=intent). *Mind*, however, is possible; and—as Manly has pointed out—more than likely. He shows that "*yende—mind*" is paralleled with "*behynede—ende*," "*fynede—mynde*," "*fynedes—myndes*"—"Though it be a foul lie" (264c), Collier says that "Bale has written 'great' above the word *foule*, without erasing the latter, and apparently leaving it to the choice of the speaker which word he would use. This is by no means a singular instance in the course of the drama."—"Ego adsolvo te in nomine Papæ, Amen" (265c), "I absolve thee in the name of the Pope, Amen."—"Flectit genua" (266a), "He bends his knee": stage

direction—"Who is that, England?" (267c), Collier misprints *Fngland*—"He made in his time; he made both in town and city" (272c), Manly omits the second *he made* and puts a comma after *time*—"Caro et . . . celestis" (281c) "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven": see Vulgate and Authorised Version, Matthew xvi. 17—"Of the Christian faith, play now the true defender" (282a) refers to the assumption of the title of "Defensor of the Faith" by Henry VIII. when he wrote his letter in answer to Luther—Musical notation (283b), this is strange, and I do not quite understand it. Probably the clef should have

been on the next line above . Nor is the meaning of  at all clear—"Peep, I see ye" (283c),

Manly omits the music—"he would do *we[ll]* enough" (284d), corrected by Collier, *we[le]*"—"in the North, but now of late" (286c), seemingly a reference to the insurrection of 1536: see *Date of the Play*, ante—"ye shall not find a Testament" (287d), in MS. *shall not* is repeated by mistake (Collier)—"Hic omnes rex osculatur" (292b), "Here the King kisses them all": a stage direction—"A saint *the[y]* can make" (292d), corrected by Collier—"The great Antichrist . . . the comfort of this nation" (294a), a "reference to the old Miracle Play of 'The Advent of Anti-christ' in the Chester Series of Pageants, where Helias, assisted by Enock, overcomes and confounds Antichrist" (Collier)—"Pretium xx^s" (294b), Collier remarks that the words "Pretium xx^s" are not in Bale's handwriting, although of about the same date: they may mean that the MS. was sold for 20s. or possibly that 20s. was the price charged by the owner of the MS. for lending it for the purpose of being played. The former, from the largeness of the sum, appears to be the more probable conjecture, as 20s. in the early part of the reign of Elizabeth would be equal to about £6 of our present money.

JOHN THESSECELIUS, see Thessecelius.

JOSIAS, or JOSUE (N.M.C. 78b; K.J. 224a), in two separate plays Bale speaks of King Henry VIII. as

the counterpart of Joshua—"your late Josias, and valiant King Henry"; "Duke Josue, which was our late King Henry"—which is curious; for Bale had little indeed to thank the King for, personally. Perhaps, however, the term was generic: no matter what the "trimming" character of "bluff King Hal," he was, without question, a leader who "served" the purpose of his time; who achieved what his predecessors would have desired, and did desire; what an increasing majority of his people were looking for—hence the otherwise puritanical toleration of his shortcomings—the "mills of the gods" do not always "grind" in orthodox channels! As a sidelight on the term, Bishop Burnet may be quoted. Speaking of Edward VI. (*Hist. Ref.*, Book ii. an. 1553), he says: "Some called him their *Josias*, others Edward the Saint."

JULY, POPE (N.M.C. 23d), this incident, as indeed many others related by Bale in his interludes as well as in his polemical writings, seems to rest on terribly hearsay evidence. Bale seems to have been as unscrupulous in his choice of "facts" to support his arguments as in his selection of words in which to convey them. Ranke, in his work on the Popes in the 16th and 17th centuries, speaks of Julius II. as "a noble soul, full of lofty plans for the glory and weal of Italy." No mention of any such incident is made either by Ranke or by Dumesnil in his *Histoire de Jules II.* (Paris, 1873). The story is, therefore, probably one of Bale's numerous libels. Bale's own account, as given in his *Pageant of the Popes*, is as follows:—"JULIUS II. Of this Julius it is written in a certain commentary of the maisters of Paris against the Lutherans, that he did most villainously commit that which is not to be spoken of with two noble young gentlemen who were put to a certain cardinal called Robert Navitensis, to be brought up, by Lady Ann, Queen of France. The like thing is reported of him by another writer."

JULYANE, "Julyane, the wife of King Richard, Cœur-de-lion" (K.J. 260a)—"Julyane, your sister-in-law [to John]" (K.J. 260d), this is a puzzle. I cannot find any trace of this story, nor can I learn that Beren-

garia, the historical wife of the lion-hearted Crusader, was ever known as *Julyane*.

KENT, "the *rood of Kent*" (N.M.C. 19c), *rood*=cross, crucifix: see Heywood, *Works* (E.E.D.S.) 1., 260d, s.v. Rood; *Anon. Plays*, 1 Ser. (E.E.D.S.), 271d, s.v. Rood; also other volumes of this series.

KEST, "kest once in a lepry" (N.M.C. 35a), an obsolete form of *cast*: see Lepry.

KING JOHN, see John, King of England.

KNIGHTS, "we set four *knight*s to keep him down in his grave" (N.M.C. 59a), soldiers: see *Anon. Plays*, 2 Ser. (E.E.D.S.), s.v. Knight.

LADY OF GRACE (OUR), (N.M.C. 30a), see *Anon. Pl.*, 1 Ser. (E.E.D.S.), 271d, s.v. Rood.

LAMPS, "For *lamps* and for bots" (N.M.C. 20b), "a fleshy growth on the gums of horses preventing mastication: properly *lampass*" (see Halliwell).

LANGTON, STEVEN (K.J. 216b, &c.), the nomination of this prelate to the vacant see of Canterbury, and the refusal of King John to recognise him, was the immediate, though not the only cause of the quarrel with the papacy, which led to England being put for seven years under an interdict, and which was only removed by the submission of the king: see King John.

LATERENSE, THE CHURCH OF (K.J. 219c), *i.e.*, the Lateran, a church in Rome formerly a palace of the Roman family of the Laterani. Constantine gave it to the bishops of Rome by whom it was used as a residence till 1377, when they removed to the Vatican. Eleven councils have been held there.

LAZARITES (K.J. 193c), see Religions.

LEPRY, "thrown in a *lepry*" (N.M.C. 27a; 35a; G.P. 117a)=leprosy: frequently in figurative use.

LIMITATION, "to gather my *limitation*" (N.M.C. 63c), a transferred sense=the alms or contributions to be gathered by a friar licensed to beg within a certain limit: see other volumes of this series. This especial sense is not in the *O.E.D.*

LIVISH, "a *livish* building" (N.M.C. 49b), = living : see *O.E.D.*

LORETTES (K.J. 193c), see Religions.

LUCIFERS (K.J. 193b), see Religions.

LURCH, "It become not thee, the Romish Pope so to *lurch*" (N.M.C. 57a), abuse, decry, run down. The nearest senses in the *O.E.D.* = to cheat, steal, discomfit, and all the quotations are of later date. As the history of the word and its derivatives is confessedly obscure, it is well to record any instances of early use.

MALE, "either horse or *male*" (K.J. 199b), i.e., mail (Fr. *malle*)= pack, travelling-bag, baggage : now Scots and American.

MASENDEWES (K.J. 270a), i.e., *maisondieus*=hospitals. Collier says, "it seems to be the first time it was employed as an English word," but the *O.E.D.* carries the usage back to the middle of the 14th century.

MENYS, see Senys.

MINORS (K.J. 193b), see Religions.

MONIALS (K.J. 193d), see Religions.

MONKS OF J'OSAPHAT'S VALLEY (K.J. 193c), see Religions.

MORRIS, MASTER (K.J. 258d), ? is this a reference to Sir Christopher Morris (1490-1544), who was Master of the Ordnance from about 1530 to 1544. He was also engaged in diplomatic work, and occasionally as Inspector of Mines on behalf of the King.

MOSES' YARD (N.M.C. 20a), i.e., Moses' Rod : cf. modern drapers' "yard-stick"; *yard*=rod, and not necessarily a stick of a yard length in measure.

MULLY, see Gel'ver.

MUNSTER, see Anabaptists.

MUSKIN, see Gel'ver.

MUSTARD QUERN (N.M.C. 18d), mustard mill : usually worked by hand. "Having therefore groond eight bushels of good malt upon our *querne*, where the toll is saved, she addeth unto it halfe a bushell of wheat meale."—Harrison, *Description of England*, p. 169.

MUTTON, "wilt thou fall to *mutton*" (N.M.C. 19b), generic for women, lechery. See *Slang and its Analogues*.

NEW LEARNING (N.M.C. 51c), the doctrines of the Reformation. "Ye sayed that it was plaine, that this *new lernyng* (as ye call it) was not the trouth. . . . Ye call the Scripture the *new Lerninge*; which I am sure is eldre than any lerninge, that ye wote to be the old."—Latimer (c. 1530), in Strype, *Eccl. Mem.*, 1., ii. 119. "Master is o' th' *new learning*."—*Misogonus*, Anon. Pl., 2 Ser. (E.E.D.S.), 204b.

NEW NINEVITES (K.J. 193c), see Religions.

NORWAYS, "Danes and *Norways*" (K.J. 247d), ? Norwegians.

NUN, "by the holy *nun*" (N.M.C. 38c), the nun of Kent, Elizabeth Barton, who in 1534 was executed for high treason: for a long and circumstantial account of the affair see Burnet's *Hist. of the Reformation*, an. 1534 (Gibbings, 1903, pp. 64-8).

OPPROBRY, "devoid of all *opprobry*" (N.M.C. 3d), infamy, shame, disgrace, reproach. "In like manner Anne, the wife of Helcana . . . prayed God that He would take away from her the *opprobry* and shame, and give her children."—Becon, *Pathw. Prayer* (1542), *Works* (Parker Soc.), 132.

OTTO (K.J. 266d), Bale probably meant Otho the Fourth, Emperor of Germany, 1208-15.

OUGHT, "which ever *ought* me hate" (N.M.C. 46c), *oweth*: cf. "*oweth*" = *ought*. "He *oweth* to be magnified" (*Mankind* in, "Lost" *Tudor Plays* [E.E.D.S.], 3b).

OVER, "and *over* all for want of wives to me doth fall" (N.M.C. 21d), everywhere: see also 27a.

OVERKOMEN (K.J. 168c), a late example of the Old English form of the word.

PAREL, "been in *parel*" (N.M.C. 23c), peril: see "quarrel," five lines lower down.

PAULINES (K.J. 193c), see Religions.

PENITENCER (N.M.C. 53d), in the Mediæval Church, a priest appointed to hear penance, assign penance, and give absolution in extraordinary cases (O.E.D.). "A Frere Prechoure cleped Raymund. He was Penytauncere undir the Pope."—Capgrave, *Chron.* (1460), 151 (Rolls).

PERSEVER (N.M.C. 8c), an old form of *persevere*: note the rhyme with "ever."

PICKOCK, see Hickock.

PIECE (N.M.C. 53d), whore, strumpet: also generic for a person, male or female, but the meaning here is quite clear: compare the next line with *St. John the Evangelist* ("Lost" *Tudor Plays*, E.E.D.S.), 361d.

PILCH, "have at your *pilch*" (N.M.C. 32b), properly a coat made of skins dressed with the hair on: here =leathern jerkin, or coarse woollen outer garment.

PLAW, "whiles his great cauldron *plaw*" (N.M.C. 17a), boils.

POLE (K.J. 182d), Poland.

POPE LEO . . . POPE INNOCENT (N.M.C. 64b),—"sometime a Pope and then am I lord over all" (K.J. 182b), possibly in the *Three Laws* only a "string" of names with no special reference. Clement VII. was on the Papal throne at the time of writing, and the nearest of the names mentioned of occupants of the chair of St. Peter to the same period are, in the order of date, Leo X. (1513), Pius III. (1503), Innocent VIII. (1484), John XXIII. (1410), Boniface IX. (1389), with others between each one named. As regards Sedition's insistence on the supreme pretensions of the Papacy—indeed the fact is emphasised throughout *King John*—Aspin, in his *Lives of the Popes*, says it was in the 11th century that the power of the pontiff of Rome seems to have reached its utmost height. Gregory VII. assumed the exclusive title of Pope, which till then had been common to other bishops; and his successors carried their pretensions so far as to hold themselves out as lords of the universe, arbiters of the fate of empires, and supreme rulers of the kings and princes of the earth. In this character they proceeded to dispose of kingdoms, and to loose subjects from their allegiance, as is remarkably instanced in the history of John, King

of England. At length they affirmed the whole earth to be their property, as well where Christianity had been propagated, as where it had not; and therefore, on the discovery of the East and West Indies and America, Alexander VI., in 1493, granted to the Portuguese a right to all the countries lying to the eastward, and to the Spaniards all those westward of Cape Non, in Africa, which they might respectively be able to conquer. They finally pretended to be lords of the future world also; and by licences, pardons, dispensations, and indulgences, which they sold to the best bidders, to have a power of restraining, and in some instances of subverting, even the Divine justice itself.

PORTASSE (K.J. 205b), breviary.

PREMONSTRATENSIAS (K.J. 193b), see Religions.

PREVENT, "Whose . . . coming John Baptist will *prevent*" (J.B. 129b), Fr. *prévenir*=to go before.

PREYS, "no unlawful *preys*" (J.B. 136c), booty, gains, profits.

PORMISES OF GOD UNTO MAN (THE CHIEF), see GOD'S PROMISES.

PSALTER, "Our Blessed Lady's *psalter*" (N.M.C. 19c), see Anon. Pl. 2 Ser. (E.E.D.S.), 444a.

PULLERY, "sle all *pullery*" (N.M.C. 18c), poultry; cf. A.N. *pullaile*; also *pullain* and *pullen*.

PURGATORIANS (K.J. 193b), see Religions.

PURS, "at her *purse* or arse" (N.M.C. 53d), female *pudendum*: see Beaumont and Fletcher, *Little French Lawyer*, v. 3.

QUIVERNESS, "the *quiverness* of body" (N.M.C. 47b), activity. "The goale is not attained by the *quyvernes* of the person, nor successe of battell by prowesse."— J. Bell, *Haddon's Answ. Osor.* (1581), 142.

RANK, "more *rank* . . . than ants" (N.M.C. 23d), numerous.

RATURE, see Gaiture.

RAYMUNDUS (K.J. 221c). may or may not have been a real personality.

RELICS, see Trinity.

RELIGIONS, "many holy *religions*" (K.J. 193a), the word is here used in its early and primary sense of *a state of life bound by monastic vows*; whence, especially in the Roman communion, *religion*=one who is a member of a religious order. The list is a curious one, and though Bale in this particular instance was hardly likely to have allowed himself the delicate sarcasm of enumerating "ghost"-orders, yet some of them are very obscure, and are altogether unknown to the present day authorities on monasticism, lay and clerical, to whom I have submitted them. I take them in the order in which they occur in the text. *Grandmonters* (in original *Grand Monters*)=a following of St. Stephen Grandmont, a gentleman of Auvergne, and usually called *Grand montines* or *Grammontians*. Tanner says they were established in Limousin in France about 1076 and came to England in the reign of Henry I. (1100-1135). The rules enjoined poverty and obedience; abstinence from animal food, which was not allowed even to the sick; as also silence, and forbade conversation with females. The lay brethren were to manage the secular affairs of the monastery while their clerical associates devoted themselves exclusively to spiritual contemplation. The reputation of the order remained high during the eleventh and twelfth centuries. Ultimately, however, variance arose between the clerical and lay brethren, and the rigour of the rules was modified, both courses tending to lower the reputation of the order in the Christian world. The order established themselves at Abberbury, in Shropshire, at Cressewell, in Herefordshire, and at Grosmont or Eskdale, in Yorkshire. Also called *Boni Homines* (see Bonhams *infra*)—*Benedictines* (see any ordinary book of reference)—*Premonstratensians* (or *Primostratensers* as in original), an order of regular canons founded by St. Norbert in 1119: commonly called in England *White Canons*. *Premontré* (=foreshown) was the name given to the site of the first house of the order in a valley near Laon because believed to be divinely appointed for the purpose: also called *Norbertines*. The rule was that of St. Austin, and their founder imposed upon his subjects perpetual fasting and entire

abstinence from meat. Despite, or possibly because of, the severity of the life, the order flourished greatly, and at one time, according to Hélyot, there were more than a thousand abbeys. At the dissolution in England there were thirty-five houses of the order in this country, of which two were nunneries and two cells—*Bernards* (or *Bernardines* or *White Monks*), a strict order of Cistercian monks established by St. Bernard of Clairvaux about 1115—*Gilbertines*, an order of canons and nuns established at Sempringham, Lincolnshire, by Gilbert of that place, 1131–1148. The monks observed the rule of St. Augustine; the nuns that of St. Benedict. At the dissolution there were 25 houses of the order in England and Wales—*Jacobites* (or *Jacobins*), a French order of preaching friars, so-called because their first convent was the hospital of the pilgrims of St. James (*Jacobus*) at Paris: also called *Dominicans*—*Minors* (or *Friars Minors*), the name chosen by St. Francis for his order—*White Carmes*, *Carmelites* or *White Friars*, who claim their descent from Elijah: see *Haydn—Augustines*, the most ancient of the orders: very popular in England and known as *Black Friars*: see ordinary reference books—*Sanbenets* (or *Benetts*), the third of the minor orders in the Roman Church, corresponding to what is now called “exorcist” (*Prompt. Parv.*, p. 30, note 4)—*Cluniacs*, the congregation of Cluny, a branch of the Benedictine order: the abbey was founded about 910, and English foundations of Cluniac monks were instituted soon after—*Hermits*, in original *Heremites*—*Anchors*, i.e., *Anchorites*—*Rhodians*, the Knights Hospitallers who seized the island in 1310 and maintained it for two centuries against the Turks: when conquered they retired to Malta (1522) and again defended it against the Turks, who were ultimately compelled to abandon their projects—*Crucifers*, ? cross-bearers—*Lucifers*, properly a sect founded by Lucifer, bishop of Cagliari, in the fifth century, who separated from the Church because it was too lenient towards Corians who repented of their heresy. But probably Bale simply meant “light-bearers”—*Bridgets*, in original *Brigettis*=*Bridgetines*, an order founded about 1344 by St. Bridget of Sweden. They had one great house in England, Sion Convent, near Brentford, which

after suppression by Henry VIII. was restored by Queen Mary, to suffer final extinction under Queen Elizabeth—*Ambrosians*, adherents of the Ambrosian liturgy. The Romish Church recognise four liturgies—the Roman or Gregorian, the Ambrosian, the Gallican, and the Spanish or Mosarabic. St. Ambrose died 397, and it is hardly questionable that he introduced chanting about 386. In 602 Gregory the Great added tones to the Ambrosian chant: see Grove's *Dict. of Music*, &c., &c.—*Stellifers*, ? star-bearers—*Ensifers*, ? sword-bearers—*Purgatorians*, ? the retailers of indulgences and pardons; or perhaps believers in the doctrine of purgatory, which was defined by the Councils of Florence (1438–9) and Trent—*Sophians*, ? an Eastern order dedicated to St. Sophia; the Church since the Turkish Conquest in 1453 has been used as an imperial mosque—*Indians*, ?—*Camaldulsensers* (usually *Camaldules* or *Camadolites*), the order of Camaldoli founded by St. Romuald near Florence in 1012—*Clarines*, according to Tanner, a sisterhood called Minoresses, founded in Italy by St. Clare and St. Francis d'Assisi about 1212. The order settled in England in the Minories, Aldgate, about 1293—*Columbines*, ?—*Templars*, a military order founded early in the 12th century by Baldwin II., King of Jerusalem, to protect pilgrims. In 1307 they were charged with impiety and impurity, and dissolved. In England Edward II. (1310), at the request of the Pope, imprisoned all the Templars in the kingdom and their property was given to the Hospitallers—*Ninevites*, ?—*Rufianes*, ?—*Tertiaries* (or *Ter-tiaries*), instituted by St. Francis in 1221 as a Third Order, intermediate between the world and the cloister. They had to undergo a year's novitiate and to take a simple vow to observe the rule. Many of these persons, in course of time, wished to live in community, and so congregations of the Third Order arose—true Franciscans with a rule of their own, distinct from that of the Friars Minors and that of the Poor Clares. Pope Benedict XIII., in the Bull *Paterna sedis*, speaks of the Third Order “as a true and proper order, uniting in one seculars scattered all over the world and regulars living in community; distinguished from all confraternities as having its own rule, approved by the Holy See, novitiate, profession, and a habit of determinate form and material”

(in the case of persons living in the world consisting of a brown scapular worn under the ordinary dress). The Dominicans have a Third Order, instituted by St. Dominic (1170-1221), but in what year is uncertain; the Augustinians established one at the beginning of the fifteenth, and Minims at the beginning of the sixteenth century, and their example has been followed by the Servites, the Carmelites, and the Trappists—*Lorettes*, ?—*Lazarites* (or *Lazarists*), a name usually applied to the Congregation of the Priests of the Mission, founded by St. Vincent de Paul in 1625, but Bale could not have meant this order unless the seventeenth century congregation was the successor to a much more ancient rule—*Hungaries*, ?—*Teutonics* (or Teutonic Knights), an order of the sword founded about 1191 to succour the sick and wounded before Acre in the crusade commanded by Guy of Lusignan. Returning to Germany, they carried on a crusade from 1237 for 53 years having for its purpose the Christianising of the natives of East Prussia—*Hospitallers*, the same as *Rhodians* supra—*Honofrines*, ?—*Basils* (or *Basilians*), an order founded by St. Basil, who died in 379: they never penetrated into France or England—*Bonhams* (i.e., *Boni Homines* or *Bons Hommes*), several orders were so called: see *Grandmonters*, supra—*Solanons*, .?—*Celestines* (or *Celestinians*), an order founded by the hermit Peter of Monne, afterwards Pope Celestine V., in 1254. Their first convent was at Morone, in the Apennines of Abruzzo. The order was a reform of that of St. Bernard. It became a very rich order both in France and Italy. In 1776-8 it was suppressed by Pope Pius VI.—*Paulines* (or *Paulicians*), the origin of this name is uncertain. According to Gibbon, because setting a high value on the teachings of St. Paul: flourished in the seventh century. Bale, however, was probably referring to a religious order nearer to his day: in 1310 the congregation of the Crutched Friars were so called; and Skelton (*Image Ypocrisie*) speaks of *Paulines*, *Antonines*, *Bernardines*, *Celestines*, &c. (Works, 1843, II., 441)—*Jeronimites* (or *Hieronymites*, or Hermits of St. Jerome), four congregations were so called: an order of hermits, constituting properly a branch of the Franciscans, founded in Italy in the fourteenth cen-

tury by St. Thomas of Sienna, and confirmed by Pope Gregory XI. in 1374. Called also Brethren of the Common Lot, Brethren of Goodwill, and Gregorians—*Monks of J'osaphat's Valley*, ?—*Fuligines*, ? an order of Black Monks—*Flamines*, ?, but, of course, no reference to the *Flamines* of Roman history—*Brethren of the Black Alley*, ?—*Donates* (or *Donatists*), originally an ancient strict sect (313–8), but as they became extinct in the seventh century it is hard to see why Bale includes them except to swell his list—*Dimisines*, ?—*Canons of St. Mark*, ? St. Mark of Venice—*Vestals*, i.e., a nun or religieuse—*Monials*, ? [The chief authorities for the foregoing are *A Catholic Dictionary*, by Addis and Arnold, 1884; Mosheim's *Church History*; *Encyclopædic Dictionary*; Haydn's *Dictionary of Dates*, &c.]

RHODIANS (K.J. 193b), see Religions.

RISE-AGAIN (G.P. 86a), an uncommon form that appears to deserve noting.

ROBSON'S PART (N.M.C. 32c), I cannot trace the allusion, though the meaning is tolerably clear—"discretion the better part of valour."

ROYNISH, "they never are so roynish" (N.M.C. 14b), mean, base: see Halliwell.

RUFIANES (K.J. 193c), see Religions.

ST. ANTONY, "a true proctor of the house of Saint Antony" (N.M.C. 64a): see *Slang and its Analogues* and other volumes of this series.

ST. BENET'S CUP (K.J. 206d), I do not quite see the connection, but the allusion appears to be to the fact that when St. Benedict (the founder of the Benedictines) first joined a monastic order at Dijon he was made cellarer. He was, however, unfavourably regarded by the brethren because he did not supply them with cups as they liked.

SAINT HERMAN (N.M.C. 60c), so in original, and probably St. Germain is meant. There is no St. Herman in the Bollandist *Vies de Saintes*, but there are not less than eighteen St. Germains. The one referred to was probably St. Germain d'Ecosse, who was martyred in France about 480. The story is that, as he

was kneeling at the altar in a sequestered chapel, his head was cut off at one blow by an enraged barbarian. It is also related that his soul was seen ascending to heaven in the guise of a dove whiter than snow.

SAINT JOHN'S FRIARY (N.M.C. 63c), it seems difficult to identify this particular friary. No doubt there were many friaries of the name. There was not one, however, either at Ingham or at Boston.

SAINT LEGARD (K.J. 262b), there can be no doubt that this is St. Leodegar, popularly known as St. Leger, bishop and martyr. He is known by various names—Leutgar, Lutger, Ligaire, Léguier, Leodegarius. Date towards end of seventh century: see *Les Petits Bollandistes Vies des Saints*, Vol. ii., p. 619.

SAINT LOY (K.J. 262b), this may be Saint Louis—Louis IX. of France, who was in a peculiar sense the patron of the poor: but see other volumes of this series.

SAINT MARK, CANON OF (K.J. 193c), see Religions.

SAINT SAVIOUR'S ALTAR (N.M.C. 19c), probably St. Saviour's, now the Cathedral Church of Southwark, is meant: see Heywood, *Works* (E.E.D.S.), i., 264d.

SANBENETS (K.J. 193b), see Religions.

SAUNDER COPPERSMITH (N.M.C. 71a), the reference to "Alexander the Coppersmith" occurs in the second epistle to Timothy, chap. iv., verse 14c. Commentators suppose him to be identical with the Alexander mentioned in the first Epistle to Timothy, chap. i., verse 20.

SAVER, "saver and redeemer" (J.B. 130d; 131a), Saviour.

SAVOUR, "our mysteries to savour" (N.M.C. 5c), know.

SENYS, "manner of our senys" (K.J. 204d), signs: referring to the system the monks had of talking with their fingers. Menys, ? "means" or "men," an old plural. of *men*.

SHAVELINGS, "apish shavelings" (N.M.C. 49b), a generic term of contempt for a cleric.

SHORN, "The devil that was hatched in Master John Shorn's boot" (K.J. 229c), probably some local,

though at the time well-known allusion. I cannot trace it further than I did in Heywood's *Works* (E.E.D.S.), i., 263-4 (q.v.).

SIMON OF SWINSETT, see Swinsett.

SKOYMOSE (K.J. 184d), squeamish.

SLE, "sle all pullery" (N.M.C. 18c), kill, slay.

SLIM, "my whole kind is but slim" (G.P. 88a), worthless, weak, "gutless": this meaning is still dialectical in the west country; cf. *sleek*=slippery: as of ice, another Westernism.

SLIPPERNESS, "his slipperness to way" (N.M.C. 10c), inconstancy, unreliability: cf. *slipper*, an old form of *slippery*.

SOCK, "they may go turn a sock" (N.M.C. 37c), i.e., may "go hang," betake them to ploughing: *sock*=ploughshare.

SODOMETRY, "stinking sodometry" (N.M.C. 4a), sodomy.

SOLANONS (K.J. 193c), see Religions.

SOPHIANS (K.J. 193b), see Religions.

SPRUSE (K.J. 182d), though I can find no authority for it, I think, judging by the context, that "*Spruse*" is neither more nor less than Prussia.

STELLIFERS (K.J. 193b), see Religions.

STERRACLES, "he shall work *sterracles*" (K.J. 219a), see Halliwell, p. 803, col. 2a.

SWASH, "Swash merry Annet, swash" (N.M.C. 16d), a snatch or refrain from a popular song: see Udal's *Roister Doister*, i. 3 (Works, E.E.D.S., p. 20); and *A Pore Helpe* (Hazlitt, *E. Pop. Poet.*, iii., 260).

SWINSETT ABBEY (K.J. 265b): see Dugdale's *Monasticon Anglicanum*, vol. v., p. 336. Swinstead, 2 miles S.E. from Gorley Station on the G.N.R. main line. Famous for having been the first resting-place of K. John after he had lost all his baggage when crossing the marshes from Lynn to Sleaford. It has been asserted that the king's death, which followed soon after, was caused by poison administered by a monk of Swinstead. The ruins of the abbey were used for the erection of a mansion by one of the family of Lockton. Swinstead Hall

now occupies the site of a demolished farmhouse, known as the "Abbey Farm," which had a doorway of the early English period. The abbey was a "daughter" of Furness Abbey, belonging to the Cistercian Order.

SYCELL (K.J. 182d), Sicily.

TEMPLARS (K.J. 193c), see Religions.

TEMPTATION OF OUR LORD (The). The text will be found on pp. 151-170, and is based on Grosart's reprint (B.M. Press-mark, 2326. e. 5. 3. [Grosart]). It has since been collated anew with the only known copy in the Bodleian Library at Oxford (Press-mark, Douce. B. Subst. 164). Not a few errors have been discovered and put right; in addition, lines left out by Grosart have been restored. This interlude has not, to my knowledge, been otherwise reprinted before the present time.
Latin quotations :—" *Hic simulata religione Christum aggreditur*" (156a), "Here, simulating religion, he approaches Christ": stage direction—" *Hic angeli accedunt, solacium administraturi*" (167a), "Here the angels come in, to administer comfort": stage direction—" *Hic coram angelis ex appositis comedet*" (167c), "Here he eats, in the presence of the angels standing about him": stage direction—" *Angelus primus*"—" *angelus alter*" (167a and b), "The first angel"—"the other angel"—" *Angelus primus plebem alloquitur*" (168b), "The first angel addresses the people": stage direction—" *Hic dulce canticum coram Christo depromunt*" (169a), "Here they [i.e., the angels] sweetly perform a song before Christ": stage direction.

TERTIANS (K.J. 193c), see Religions.

TEUTONICS (K.J. 193c), see Religions.

THESSECELIUS, JOHN (N.M.C. 54d), I can find no trace of this personage.

THREE CROWNS, "do wear *three crowns* when I am in my glory" (K.J. 182c), a reference to the Papal tiara.

THREE LAWS OF NATURE, MOSES, AND CHRIST (The). The text (pp. 1-82) is taken direct from a copy of the first edition (1538) now in the British Museum (C. 34. a. 12). This example lacks the title-page,

which, however, I have supplied in reduced facsimile from another copy now in the Bodleian. Beyond these two no other copies are known. Another edition was printed in 1562 by Thomas Colwell, but is not now traceable. In modern times it has been once before reprinted, by Dr. Arnold Schroeer (Halle, Max Memeyer, 1882). At the end of the original edition there is a portrait of John Bale, which I have used in facsimile as a frontispiece to this first collected edition of his works. The collation of the present text with the original has, I have every reason to believe, been carefully done; but I have not personally had the opportunity of direct comparison in this case, as now I have, by means of photo-texts, of most plays that may hereafter pass through my hands. There are many obvious printers' errors in the original, and these have been silently corrected. *The Three Laws* would seem to have been a Christmas play (10d), "God send a good new year." In no other production of "bilious Bishop Bale" is there so apparent his blunt savagery of speech and accusation against the Romish creed and practice as in *The Three Laws*; and, especially, is he here severe on the enormities of the priesthood. Without question they—"religions" (q.v.) of all kinds and both sexes—were far from being saints, canonised or otherwise. But exact as Bale seems to have been as a scribe and author, one cannot but suspect that he was blind—sometimes it would appear wilfully blind—to all but the one preconceived aspect of his controversial life. His *Pageant of the Popes* shows signs of dreadfully hearsay work at times. Some of his accusations I have traced to this source; but, in the vast majority of cases, none of the recognised historians of the Papacy or Romish priesthood, or Monastician, either for or against, make mention of anything that can be identified specifically with Bale's particular "documents." His pictures, to take an example in one direction alone, of the sexual enormities of the priests and nuns is graphic enough and dire enough in all conscience, and—but a volume could be written round Bale's work, and but few references must suffice. Dealing with the one point (amongst many others) of bodily impurity, he affirms that the clergy at Rome for want of wives fall to sodomy (21d); clean marriage is forbidden (23b); there

is quick burial for babies (23c); Pope Julius II. (q.v.) used boys beastly (23d); there are "stews of both kinds" at Rome for prelates (26b); some fall to incontinency at the altar (27b); some are full beastly in confession (27b); the close nuns slay their children and bury them in privies (27c); and there are whores and stews in dioceses (44c: a slap at my Lord Bishop of Winchester and the Southwark stews). Bale returns to the charge over and over again; note the mantle of St. Louis (54c); John Thessecelius assoiling a young woman behind the high altar "till she cried out of her bones" (54d); the pillar of Lyons (54d); the popish patriarch who confessed and "broached" two hundred nuns (55b); of Cardinal Mendoza (55c), Cardinal Cremona (55c), Doctor Eckius, Luther's opponent (55d); and so to the end of the play. Terrible, it may be said; but the point for students is not so much the facts—if facts they be—as the nature of the partisanship and the actual living influence of a movement that could use such means and adopt such methods. There is no doubt that until within a few years of actual dissolution, when for a period there was a spasmodic dying outburst of purer life, the rule of conventional establishments was far from stainless. But that means a far cry to charges such as Bale levels at all and sundry who differ from him in creedal matters. Except in a few, happily few and isolated, examples that crop up west of Offa's Dyke, one can hardly nowadays credit such venomous creedal acerbity. It would almost seem that the Reformation stage of the upbuilding of England was founded upon, and engineered by, living embodiments of all that is lowest and most sensual in human nature; and the strongest and most evenly balanced outlook is needed, combined with a settled belief in "the soul of good in things evil," to retain a hopeful mind regarding the ascent of man. Still, if such stories are samples of the "smoking-room yarns" of the period, social intercourse must have been a bit lively: verily! Topical allusions abound. Not a few indicate that many additions and alterations in the text were made at a later date. Written in 1538, nine years before Henry VIII. was deceased, he is spoken of (78c) as a "late Josias," that is, in or after 1547. The "Lord Protector" (Somerset) is referred to (78d), and so forth.

Variorum Readings, Corrigenda, Latin Quotations, &c. :—The words and letters enclosed within brackets —[. . . .]—are, of course, not in the original—“full clerkly doth define” (3c), *sull* in original—*De legibus divinis Comœdia* (4d, *et seq.*), this is repeated at intervals in the margin throughout the act: so with the corresponding mottoes in each succeeding act—“Step forth ye Three Laws” (5b), *fourih* in original—“with laws to prosecute” (6b), in original *laudes*—“Your laws man proved true” (6d), *laudes* in original—“*Hic pro . . . ministrat*” (7c), “Here his heart serves as his sign” (in the sense of “guidance”)—“to comfort him withal” (7d), in original *coufорт*—“without vain gauds” (8a), *withuot* in original—“*Hic pro signo . . . tabulas*” (8b), “Here he gives him for guidance the stone tables”: stage direction—“O'er all the world” (8b), in original *Our*—“*Hic pro signo . . . testamentum*” (8c), “Here for guidance he gives him a New Testament”: stage direction—“always in dread” (9b), in original *drede*—“save him from the fiend” (9c), in original *find*, making the rhyme with “mind” clearer: see also 15d, where it rhymes with “kind”—*Infid.* “Broom, broom, broom, &c.” (10c), in the original are three blank staves—“the sun once in th' eclipse” (13c), in original *the clyppes*—“but shun thy company” (16a), in original *shurne*: also “*shurne the headache*” (20c)—“With blessings of Saint Germyne” (19d), to “Whom now I overhip” (20d), Bale is reeling off a list of whimsical remedies: the saints mentioned are known saints, but the juxtapositions are at times risible enough; e.g., Moses' yard (or rod) for the horse. *Turdle*=turd; *am'let of an hurdle* is doubtful: original *hamlet*; *pip*=pox—“*Post cantionem . . . Oremus*” (25b), “After the singing, let Infidelity say, in a high-pitched voice, Let us pray”: stage direction—“*Omnipotens . . . Papam*” (25b), “Almighty and Everlasting God, who has formed the laity in our image and likeness; grant, we beeseech thee, that as we live by their labour, so by their wives, their daughters, and their maid-servants we may obtain perpetual delight. Through our lord the Pope”—“made thee *fort*” (28d), so in original, but it may be a misprint for *sort*=company. As it stands *fort*=strong—“*Lapides preciosi*” (29b), “precious stones”: see “to sing of

precious stones, &c." (29c)—" *Sæpe expugnaverunt me a juventate mea*" (29b), " Often they have fought against me from my youth up " (Vulgate, Psalm cxxviii., v. 1)—" Cruel Pharaoh " (37d) to " false Andronicus " (39b). I have thought it best to leave some of these names as in original—" Right heirs I rob " (39a), so in original, but ? rich—" *Finita cantiuncula, exeunt ambo*" (44d), " The song ended, they both go out " : stage direction. It may be noted that " *Cantiuncula* " implies an alluring or siren song—" reign in every nation ; " (49c), delete the semicolon—" *In Christo Jesu, per Evangelum vos genui*" (51a), see next line—" How go the *wor[l]d* with thee " (53c), *worde* in original : so, for " world," in the *Nominales M.S.* and other sources : cf. *Youth* (E.E.D.S.), 114d, where *world* rhymes with *hard*; *World and Child* (E.E.D.S.), 181d, where *world* rhymes with *lord*; *Mankind* (E.E.D.S.), 38d, where *wor[l]d* in original is *word*; and so forth—" What art thou called " (68c), oringinal *thu*, as also is the original of *thy* in the same line—" A *swarm* of hungry locusts " (69c), original *swarne*—" *Quis hæc . . . vestris*" (62b), the quotation is from the Vulgate version of Isaiah i. v. 12, where it runs: " *Quis quæsivit hæc de manibus vestris?*" The " *frustranea* " seems to have been introduced by Bale himself; it is not a classic word; it indicates his contempt for the vanity, or worthlessness, of the Popish sacrifices. The translation of the passage in Isaiah is, " Who hath required these things at your hands? "—" *Non enim ut baptizarem, misit me Christus, sed ut evangelizarem*" (sense given in next line). A somewhat corrupt quotation from the Vulgate version of 1 Corinthians, i. 17. The passage there runs: " Non enim misit me Christus *baptizare*, sed *evangelizare*." The infinitive is used here, whereas Bale quotes the passage as if the important words were in the subjunctive. The Vulgate is not particularly good Latin, but Bale's is worse—" *Hic veste spoliatum, sordidioribus induunt*" (66a), a stage direction. " Here they clothe him, despoiled of his robe, with meaner [garments]"—" *Quid gloriaris in malicia? qui potens es in iniquitate?*" (68a), " Why dost thou glory in wickedness? who art strong in iniquity? " The first verse of the 51st Psalm in the Vulgate; but part of the first, and

part of the eighth verse in the 52nd Psalm in the Authorised Version—" *Hic Infidelitatem lympha persecut*" (70b), a stage direction. "Here he souses Infidelity with water"—" *Gladio Infidelitatem denuo cedit*" (70d), a stage direction. "Here again he strikes Infidelity with a sword"—" *Ignis flamma Infidelitatem locum exire coget*" (71d), a stage direction. "The flame of the fire compels Infidelity to quit the place"—" *Hic ad Dei gloriam cantabunt, In exitu Israel de Ægypto, vel aliud simile*" (74a), a stage direction. "Here they shall sing to the glory of God, *In exitu Israel de Ægypto* ('when Israel came out of Egypt,' Psalm cxiv. in Authorised Version), or something else similar"—*Benedictus* (pp. 79, 80, 81, 82). This is to some extent a transcript of the Song of Zacharias, as it occurs in verses 68 to 79 of the 1st chapter of St. Luke's Gospel. Bale, however, has left out some words in the middle of each verse, and inserted words of his own. For example, the first verse runs thus: " *Benedictus Dominus Deus Israel, [quia visitavit et fecit] redemptionem plebis suæ.*" As will be seen, Bale omits the words included in brackets, and inserts a diatribe against Rome in their place. And similarly throughout all the verses. The translation in the English Prayer Book (see "Morning Prayer"), though free, is fairly accurate. I give the Latin, indicating by brackets [] Bale's omissions:—

" *Benedictus Dominus Deus Israel, [quia visitavit, et fecit] redemptionem plebis suæ;*

Et erexit cornu [salutis nobis,] in domo David pueri sui;

Sicut locutus est [per os sanctorum, qui a sæculo sunt,] prophetarum ejus;

Salutem ex inimicis [nostris, et] de manu omnium qui oderunt nos;

(N.B.—Bale has "eorum" instead of "omnium.")

Ad faciendum misericordiam [cum patribus nostris, et memorari] testamenti sui sancti;

Jusjurandum [quod juravit ad Abraham patrem nostrum] daturum se nobis;

Ut sine timore [de manu inimicorum nostrum liberati,] serviamus illi;

In sanctitate [et justitia coram ipso,] omnibus diebus nostris;

Et tu, puer, propheta [Altissimi vocaberis, præbis enim ante faciem Domini] parare vias ejus;

Ad dandam scientiam [salutis plebi ejus, in remissionem] peccatorum eorum;

Per viscera misericordiæ [Dei nostri, in quibus visitavit nos] oriens ex alto;

Illuminare [his qui in tenebris et in umbra mortis sedent, ad dirigendos pedes' nostros] in viam pacis.

This performance is really an impudent and scurilous attempt to make use of a well-known and beautiful composition for the purpose of throwing mud at those who stood by the old doctrines. It is worth noting that Bale's summary of the commandments, at the conclusion of *The Three Laws*, follows the Catholic custom of omitting what is usually known in England as the second commandment, referring to graven images.

TRADE, "that hard *trade*" (N.M.C. 31d)—"a damnable *trade*" (G.P. 94a), path, way, condition.

TRINITY, "a bone of the blessed *Trinity*" (K.J. 229a), see Heywood's *Works* and other volumes of this series.

UMFREY, "Your servant and *umfrey*" (K.J. 225b), I do not understand this.

VESTALS (K.J. 193d), see Religions.

VITERBYE (N.M.C. 44c), i.e., Viterbo: a favourite residence of the Papal Court at that time.

WALTER OF WINCHESTER, see Bishops.

WARDEN, "a rotten *warden*" (K.J. 217c), see Halliwell, Nares, &c.

WASSAIL (K.J. 267b), Collier says "probably the oldest wassail song in the language."

WAY, "his slipperness to *way*" (N.M.C. 10c), estimate, consider, weigh.

WEDRED, "that same wedred witch" (K.J. 177c), widowed: *weeded*.

WENT, "I *went* ye had been a coke" (N.M.C. 12b), thought, weened.

WHITE CARMES (K.J. 193b), see Religions.

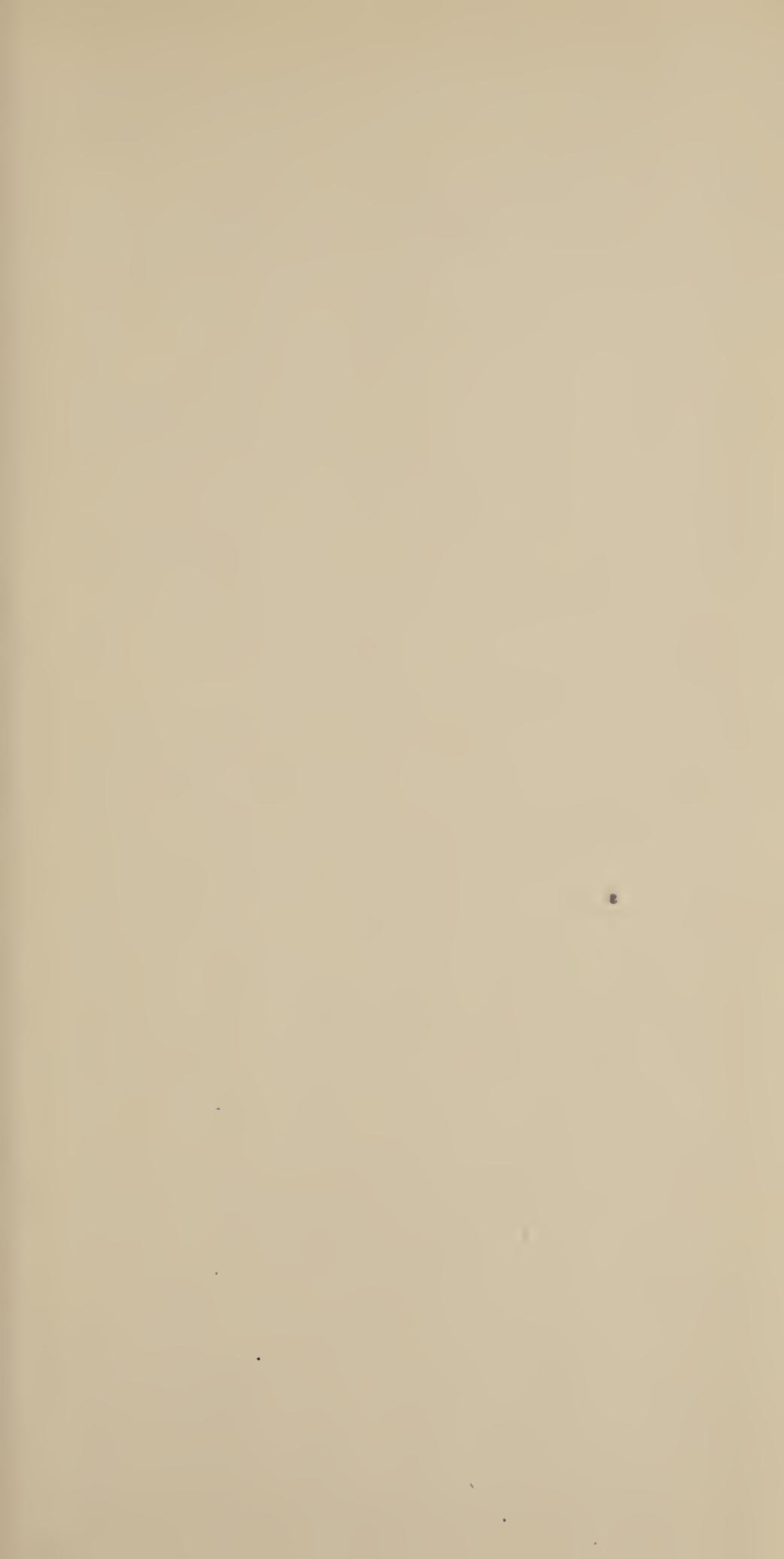
WHOLESMIE, "a *wholesome woman*" (N.M.C. 17a), decently clad.

WILLIAM OF LONDON, see Bishops.

WITHAM, "small *Witham* be your speed" (N.M.C. 16a), in original *wyttam*: i.e., a quick journey to the town of little wit. The jest was, and still is, sufficiently popular, and not a few variations and similar wheezes will be easily recalled to mind.

WURCH, WORCH, "they honourably *wurch*" (N.M.C. 50a)—"begin to *worch*" (K.J. 217c)—(also 236b), work: to rhyme with "church"; elsewhere Bale uses *work* and *wark*.

WUNT, "change thy *wunt*" (K.J. 283d), wont.



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